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~~16. f. 25~~



~~Gallie IV D. 33~~

~~C. 5634.1 (II)~~

VET. CELT. III B. 72(2)



288.





THE  
ANCIENT CORNISH DRAMA,

EDITED AND TRANSLATED

BY

MR. EDWIN NORRIS, SEC. R.A.S.

---

IN TWO VOLUMES.

VOL. II.

---

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M.DCCC.LIX.



**HIC INCIPIT**  
**ORDINALE DE RESURREXIONE**  
**DOMINI NOSTRI JHESU CHRISTI.**

ORDINALE DE RESURREXIONE  
DOMINI NOSTRI JHESU CHRISTI.

---

## PILATUS

ihesu a fue anclethyys  
hag yn beth a ven gorrys  
gans ioseph ha tus erel  
y leuerys ef yn weth  
datherghy an tressa deth 5  
y wre pur wyr hep fyllel

mar tufe ha datherghy  
mur a tus [a] wra crygy  
ynno y vos dev a nef  
dyswrys a vyth ol iudy 10  
ha kellys an lagha ny  
dre reson sur me a'n pref

consler thy'mmo lauara  
pyth yv an cusyl wella  
orth an dra-ma hep lettye 15  
gyllys of yn pryderow  
mur yv ow fyenasow  
yn certan war ow ene

## CONSULTOR

arluth dout thy'mmo yma  
ha preder mur a vn dra 20  
an corf eth hythev yn pry

L. 2. We may perhaps read *a veu gorrys*, "who was put."

HERE BEGINS THE DRAMA  
OF THE RESURRECTION OF  
OUR LORD JESUS CHRIST.

---

PILATE.

Jesus, who was buried,  
And put into a tomb of stone,  
By Joseph and other persons,  
He said likewise,  
Rise on the third day, 5  
He would, very truly, without fail.  
If he comes and rises,  
Many people will believe  
In him, to be the God of heaven ;  
Undone will be all Judæa, 10  
And our law lost,  
By reason sure I will prove it.  
Counsellor, tell me,  
What is the best advice  
For this thing, without delay? 15  
Lost I am in thoughts,  
Great are my anxieties  
Certainly, on my soul.

COUNSELLOR.

Lord, a fear there is to me,  
And much thought of one thing ; 20  
(The body this day goes to earth ;)

L. 7. *tufa* B.

L. 8. *dus* B.

## RESURRECTION OF

ioseph baramathia  
the laddra map maria  
ha cous ef the thasserhy

## PILLATUS

ytho pyth yv the cusyl 25  
worth an dra-na the wruthyl  
lauar lemmyn  
ha ty a vyth rewarddys  
may leuerry me a grys  
kyns pen sythyn 30

## CONSULTOR

ioseph yn dan naw alweth  
ha nichodemus yn weth  
gureugh y pur fast  
ma na allons yn pryveth  
y laddra yn mes a'n beth 35  
dre nep fals cast

[*hic veniet Josep et Nicodemus ad pilatum*]

## IOSEPH

syr pilat thy's lowene  
corf cryst a gysseugh gyne  
yn beth gallas

## NICHODEMUS

as wrussough cam tremene 40  
cuth gueles y theweth fe  
namna'n dallas

## PILATUS

corf yn beth a worseugh why  
a wre bost a thasserghy  
yn certan the pen try deyth 45  
pleme thy'mmo leuereugh  
mas the wel y'm gorthebeugh  
fast prysonys why a vyth

OUR LORD JESUS CHRIST. 5

That Joseph of Arimathea  
May steal the Son of Mary,  
And say he has risen again.

PILATE.

Now what is thy advice 25  
To do about that thing ?

Say now :  
And thou shalt be rewarded  
If thou sayest, I think,  
Before the end of a week. 30

COUNSELLOR.

Joseph, under nine keys,  
And Nicodemus also,  
Make them very fast ;  
That they may not privily  
Steal him out of the tomb 35  
By some false trick.

*[Here Joseph and Nicodemus shall come to Pilate.]*

JOSEPH.

Sir Pilate, joy to thee !  
The body of Christ, which you left with me,  
Is gone to the tomb.

NICODEMUS.

You did permit an unjust death ; 40  
A grief to see his end it was,  
It almost blinded us.

PILATE.

The body ye have put in the tomb,  
He boasted it would rise again  
Certainly at the end of three days. 45  
Where is it, tell me ?  
Unless ye answer me the better,  
Fast prisoners you shall be.



57<sup>b</sup>.

IOSEPH

an corf a worsyn yn beth  
 dre henna ioy hep thyweth  
     sur yn y was  
 ef a sef the pen try deth  
 ha henna ny a'n guylvyth  
     gans dev lagas

50

PILATUS

a fals harlot gowek pur  
 ty a yn pryson yn sur  
     na wylly deyth  
 ha me a wyth na'n lyttry  
 na cous ef the thasserghy  
     vn ger tuch vyth

55

60

NICHODEMUS

dasserghy sur ef a wra  
 par del prennas an bys-ma  
     gans y gyk ha gans y wos  
 me a leuer an guyr thy's  
 kepar del ywe scryfys  
     pur wyr gans lyes profos

65

PILATUS

ha ty a ganso yn weth  
 pur wyr yn dan naw alweth  
     scon yn certen  
 ha ty a veth prysonys  
 na wylly golow yn bys  
     bys pen vlythen

70

IOSEPH

yn pryson mos ny treynyn  
 agan bew kyn kentreynnyn  
     ol agan kyc

75

L. 73. *dreynyn* B.

OUR LORD JESUS CHRIST.

7

JOSEPH.

The body we have put into the tomb,  
For that *there is* joy without end ; 50  
Surely in his country  
He will stand at the end of three days,  
And that we shall see it  
With eyes.

PILATE.

O false knave, very liar, 55  
Thou shalt surely go to prison,  
Nor see day.  
And I will keep that thou steal him not,  
Nor say that he rises again,  
One word at any time. 60

NICODEMUS.

Rise again surely he will,  
Like as he redeemed this world  
With his flesh and with his blood ;  
I say the truth to thee,  
Like as it is written 65  
Very truly by many prophets.

PILATE.

And thou shalt go with him also,  
Very truly under nine keys,  
Soon certainly ;  
And thou shalt be imprisoned, 70  
Nor see light in the world,  
Till the end of a year.

JOSEPH.

To go to prison we torment not  
Our lives, though we should pierce  
All our flesh ; 75

L. 73 and 74. Very doubtfully rendered.

rak ihesu luen a vercy  
 agan gor *sur* the'n keth ioy  
 byth na thyfyc

## PILATUS

how. geyler plos re'th fo meavl  
 ygor scon abarth a'n iaul 80  
 the tharasow  
 gor an thew-ma yn pryson  
 pan fons fast ro thy'm hep son.  
 the alwethow

## CARCERATOR

a treytors anfesugyon 85  
 eugh aberueth lemmyn scon  
 a thev aso why gocky

[*carcerarius ducit eos ad carcerem*]

syr iustis kymmer hep son  
 naw alwyth agas pryson  
 na fo dout a treghury 90

[*hic tradet sibi claves*]

## PILATUS

rak the vos geyler mar len  
*me a re thy'so lemy'n*  
*fekenel ol yn tyen*  
*carvenow inwet merthyn*

## CARCERATOR

grant merci syr iustis 95  
 vynytha syngys of thy's

---

Lines 92-94. These three lines are by B; the places named are in Cornwall.

For Jesus, full of mercy,  
Brings us, sure, to that same joy  
Which never decays.

## PILATE.

Now, dirty jailor, curses to thee !  
Open at once, in the devil's name, 80  
Thy doors.  
Put these two in prison ;  
When they are fast, give me, without noise,  
Thy keys.

## JAILOR.

O traitors, hypocrites, 85  
Go in now immediately :  
O you two are fools.

*[The jailor takes them to prison.]*

Sir magistrate, take, without noise,  
Nine keys of your prison,  
That there be no doubt of *their* staying. 90

*[Here he shall give him the keys.]*

## PILATE.

Because, gaoler, thou art so trusty,  
I give thee now  
Fekenel, all entirely ;  
Carvenow, also Merthyn.

## JAILOR.

Gramercy, sir magistrate, 95  
Ever bound I am to thee.

*hic spiritus uenit ad portas inferni*

58a.

## SPIRITUS CHRISTI

why pryncys a'n dewolow  
 scon egereugh an porthow  
 py mar ny wreugh y fyth guow  
 yn certan kyns tremene 100  
 rak an porthow hep dyweth  
 a vyth ygerys yn weth  
 sur may thello aberueth  
 an myghtern a lowene

## LUCIFER

ny dal thy's scornys gyne 105  
 pyv myghtern a lowene  
 a thesempys thy'm lauar

## SPIRITUS

arluth cref ha galosek  
 hag yn bateyl barthesek  
 rak henna ygor hep mar 110  
 why pryncis

## LUCIFER

ny dal thy's scornys gyne  
 pyv myghtern a lowene  
 thy'mmo lauar  
 byth ny thueth agy the'n yet 115  
 ke yn kergh dywhans hep let  
 na strech hep mar

## SPIRITUS

arluth gallosek ha cref  
 worto an porthow ny sef  
 yn certan kyns tremene 120

L. 99. I suppose *guow* to be a plural of *go*, implied in *goef, gory, &c.*

L. 101. Pryce gives "delay" for one of the meanings of *dyweth*; but it looks as if invented for the occasion. One

*Here the Spirit comes to the gates of hell.*

SPIRIT OF CHRIST.

Ye princes of the devils,  
Immediately open the gates ;  
If you do not, there shall be woes,  
Certainly, before passing. 100  
For the gates, without delay,  
Shall be opened also,  
Surely that may enter in  
The King of joy.

LUCIFER.

It behoves thee not to strive with me ; 105  
Who is the King of joy ?  
Tell me immediately.

SPIRIT.

The Lord, strong and powerful,  
And in battle valiant ;  
For this open without delay, 110  
Ye princes !

LUCIFER.

It behoves thee not to strive with me :  
Who is the King of joy ?  
Tell me.  
No one ever comes within the gate ; 115  
Go thy way quickly without stopping,  
Nor stay, doubtless.

SPIRIT.

The Lord, powerful and strong,  
Against him the gates stand not,  
Certainly, before passing, 120

of the values is "twice," the Welsh *dwywaith* ; *hep dyweth* may then be rendered, "without twice bidding," "immediately."

drefen mar mur yv ow ras  
 ef yv gallosek yn cas  
 ha myghtern a lowene  
 why pryncis

[*franguntur portae inferni*]

*et sic tercio. tunc intrabit in infernum et dicit lucifer*

## LUCIFER

a out guereough laddron 125  
 gallas an porthow brewyon  
 hag ol myns o  
 belsebuc ha lawethan  
 dylleugh luhes ha taran  
 quyt a'n losco 130

## BELSEBUC

thy'nny gueres ny dal man  
 myl vyl dyaul a vye guan  
 er-y-byn ef  
 yn nep tol fyen the'n fo  
 alemma bys may thello 135  
 sul a the'n nef

## TULFRYC

ha my caugeon lawethan  
 merwel a wren ow cul tan  
 yn dan an chek  
 eue ythese gynef 140  
 moy ages myl vyl enef  
 yn bros pur dek

[*hic spiritus extendit manum*]

## ADAM

an luef a'm gрук me a wel  
 ha'y odor whekke ys mel  
 ow tos warnaf 145

Because my grace is so great.  
He is powerful in the cause,  
And King of joy,  
Ye princes !

[*The gates of hell are broken.*]

*And so the third time. Then he shall go into hell ;  
and Lucifer says :—*

LUCIFER.

Oh ! out ! help ! thieves ! 125  
Gone are the gates to pieces,  
And all that there was.  
Beelzebub and fiends  
Send forth lightnings and thunder,  
That it burn him quite. 130

BEELZEBUB.

Nothing avails to help us ;  
A million devils would be weak  
Against him.  
Into some hole let us flee away  
Hence, until he enter, 135  
Going up to the heaven.

TULFRIC.

And my dirty fiends,  
We will die making a fire  
Under the kettle.  
Drink, there are with me 140  
More than a million souls  
In a very fair broth.

[*Here the Spirit holds forth his hand.*]

ADAM.

I see the hand that made me,  
And his odour sweeter than honey,  
Coming upon me. 145



dre ov fegh ty a'm collas  
 ha gans the wos a'm prennas  
 merci pysaf

58<sup>b</sup>.

EUA

lemmyn cryst agan arluth  
 mur worthyans thy's del theguth 150  
 worth agan dry alemma  
 bynyges re bo an prys  
 may fe a venen genys  
 an wyrhes ker maria  
 [*hic venit spiritus cum omnibus in platea*<sup>a</sup>]

SPIRITUS

a enefow ol warbarth 155  
 deugh gynef ol why a wharth  
 kemmys re wruk both ow thas  
 ha nep na'n gruk war nep tro  
 yn peynys trygens eno  
 hep ioy prest may's teffo cas 160  
 a a adam thy'so cres  
 yn weth the ol ow flegthes  
 myns yv guyrion  
 yn paradys deugh thu'm clos  
 th'agas preenne me a ros 165  
 gos ow holon

[*hic spiritus ducit eos*]

ADAM

a arluth mur gras re'th fo  
 rak lowene ny gen bo  
 yn le may fuen  
 lemmyn pocvan ha leaky 170  
 ow flerye ov movsegy  
 kepar ha kuen

<sup>a</sup> These words were written by B and struck out again.

OUR LORD JESUS CHRIST. 15

Through my sin thou didst lose me,  
And by thy blood thou hast purchased me :  
I pray mercy.

EVE.

Now Christ our Lord,  
Much worship to thee, as is due, 150  
For carrying us hence.  
Blessed be the time  
That he was born of woman,  
The dear Virgin Mary.

*[Here the Spirit, with all, comes on the stage.]*

SPIRIT.

O souls, all together, 155  
Come with me : all ye shall laugh,  
As many as have done the will of my Father.  
And he who has not done it on any occasion,  
In pains let him dwell there, 159  
Without joy always, that anguish come to them.

O, O, Adam, peace to thee !  
Also to all my children,  
All who are innocent !  
In paradise come to my glory,  
To purchase you I have given 165  
The blood of my heart.

*[Here the Spirit leads them.]*

ADAM.

O Lord, great thanks be to thee,  
For joy may not be ours  
In the place where we have been ;  
But disease and burning, 170  
Smelling, stinking,  
Like to dogs.

## EUA

a ihesu myghtern a nef  
 ty re glewas agan lef  
     yr ascen thy's 175  
 kemmys na greysa goef  
 yn peynys yfarn y sef  
     bys gorfen bys

## SPIRITUS

eugh lemmyn yn paradis  
 kepar del y gys prynnys 180  
     marthys yn tyn  
 bys ma thyllyf vy the nef  
 yn vr-na cafus gynef  
     re me a vyn

myhal yn scon gorr'y th'y 185  
 yn tekter hag yn mur ioy  
     dre pegg a fue kellys kyns  
 rag pan yskynnyf the nef  
 me a fyn cafus gynef  
     kekeffrys eleth ha syns 190

[*spiritus vadit ad sepulcrum comitatu angelorum*]

*et tunc adam cum videbit ibi ennoc et heliam quæ-  
 rit admirando*

## ADAM

creator a brys benen  
 yn yfarn na feugh gynen  
     fatel thutheugh why omma  
 yma thy'mmo mur dysyr  
 a wothfes ortheugh an guyr 195  
     pyw ough leuereugh henna

L. 175. This is Pryce's reading and rendering; but the MS. has *y rascen*.

## EVE.

O Jesus, King of heaven,  
Thou hast heard our voice  
    Ascending to thee. 175  
Whoever believes not, miserable he !  
In pains of hell he shall stay,  
    Till the end of the world.

## SPIRIT.

Go now into paradise,  
Like as I have redeemed ye, 180  
    Wondrous painfully,  
Until that I go to heaven ;  
In that hour take with me  
    Them I will.  
Michael, put them forthwith there, 185  
In pleasure and in much joy,  
    Which was lost before through sin ;  
For when I ascend to heaven,  
I will take with me  
    Also angels and saints. 190

*[The Spirit goes to the sepulchre with a company  
of angels.]*

*And then Adam, when he shall see Enoch and  
Elijah, wondering asks :—*

## ADAM.

Creatures from the bosom of woman,  
In hell ye were not with us ;  
    How came ye here ?  
There is to me a great desire  
To know of you the truth ; 195  
    Who are you ? tell that.

59<sup>a</sup>.

ENNOC

ennoc sur ythof hynwys  
 the'n plas-ma y fuf rafsys  
     yn kyc yn kuevs  
 the nor vys ythaf arte 200  
 rak gothaf mernens mey fe  
     kyns ys deyth brus

ADAM

ellas pendra wreth yn bys  
 ena anken ha trystys  
     prest ow bones 205  
 woge bos yn lowene  
 ty the dos drok yv gyne  
     the vur ancrs

me a leuer an guyr thy's  
 bewe pel a wruk yn beys 210  
     yn lafur hag yn anken  
 gorhemmy'n dev a terrys  
 dre henna y fuf dampnys  
     the vos neffre yn yfern

ow arluth cryst dr'y vercy 215  
 a wruk ow dysprenne vy  
 mes a yfarn yn teffry

gans y kyc ha'y wos keffrys  
 an enefow a ponow  
 y's dros omma the'n golow 220  
 me a leuer thy's hep gow  
     na whyla gy mos the'n beys

ENNOC

reys yv thy'm agy the lyst  
 emloth worth an antecryst  
     hag ef thu'm gruthyl marow 225

L. 212. *derrys* B.

## ENOCH.

Enoch surely I am named,  
To this place I was carried  
    In flesh, in blood.  
To the face of the world I go again,                   200  
That I may suffer death  
    Before the day of judgment.

## ADAM.

Alas ! what will you do in the world ?  
There grief and sorrow  
    Always being ;                                                 205  
After being in joy,  
Ill it is with me that thou shouldst come  
    To great disquiet.

I tell the truth to thee ;  
I lived long in the world                                         210  
    In labour and in sorrow ;  
The command of God I broke,  
Through that I was condemned  
    To be ever in hell.

My Lord Christ, by his mercy,                                 215  
Did redeem me  
Out of hell, really,  
    With his flesh and his blood also.  
The souls from pains  
He brought them here to the light ;                         220  
I tell thee, without a lie ;  
    Do not seek to go to the earth.

## ENOCH.

Need is to me in the lists  
To fight against the antichrist,  
    And he to put me to death ;                                 225

wose try deyth ha hanter  
 bos yn nef yn .vhelder  
 gans cryst myghtern hep parow

ADAM

[*adam loquitur ad heliam*]

ny won fatel yl wharfos  
 ty a then omma the vos 230  
 dynythys yn kyc yn kuevs  
 me a'th pys gans the ganow  
 lauar thy'mmo the hanow  
 rak wheth byth ny thueth deyth brues

HELIAS

helyas of yn certan 235  
 me a fue yn kert a tan  
 the'n keth plas-ma kymerys  
 yn plas-ma me a worto  
 antecryst bys may teffo  
 er-y-byn ythaf the'n beys 240

ADAM

prag ytheta er-y-pyn  
 rak cryst a brennas yn tyn  
 omma a'th dros  
 an beys yv cales kylden  
 yn lafur whys hag anken 245  
 ha deyth ha nos

59<sup>b</sup>.

HELYAS

an antecryst yn lyes plu  
 a treyl pobyl thyworth dev  
 yn pup le may kertho ef  
 the'n beys ny a er-y-byn 250  
 hag yn y cous y'n fethyn  
 dre grath a vap dev a'n nef

After three days and a half,  
To be in heaven on high  
With Christ, King unequalled.

ADAM.

[*Adam speaks to Elijah.*]

I do not know how it can be,  
That thou, O man, canst be here, 230  
Come in flesh and in blood.  
I pray thee, with thy mouth  
Tell me thy name,  
For yet the day of judgment has not come.

ELIJAH.

Elijah I am, certainly ; 235  
I was in a chariot of fire  
Brought to this same place ;  
In this place I stay  
Until antichrist comes ;  
Against him I go to the world. 240

ADAM.

Why goest thou against him ?  
For Christ, who painfully redeemed,  
Hath brought thee here.  
The world is a hard lodging,  
In labour, sweat, and sorrow, 245  
Both day and night.

ELIJAH.

The antichrist, in many districts,  
Has turned people from God  
In all places where he goes.  
To the world we go against him, 250  
And in his talk we may vanquish him,  
Through the grace of the Son of God of heaven.



yth orden agan lathe  
 rak na yl agan fethe  
 dre lauarow 255  
 ty a wor kyns dos the'n cres  
 reys yv thy'n gothaf mernes  
 ha bos marow

*et tunc uertat ad latronem et dicit ei*

ADAM

ty creator bynyges  
 fattel thuthte gy the'n cres 260  
 na fues gynen yn yfarn  
 lauar thy'mmo vy pyv os  
 rag omma awos the vos  
 gynef vy by nyn syw bern

DISMAS LATRO

lader of a fue iuggys 265  
 ha ryp ihesu cryst gorrys  
 yn crous a pren  
 me a gryes warnotho  
 rak paynys pan na'n gefo  
 tyller th'y pen 270

y'n gylwys map dev yn prof  
 ahanaf may portho cof  
 pan deffe th'y wlascor ef  
 thy'm y leuerys perfeyth  
 agy the ewhe a'n geyth 275  
 yn paradys ty a sef

ADAM

yn beys awos gothaf crok  
 ny brefsys anken na drok  
 dev guyn the vys  
 bos yn yfarn yw drok fok 280  
 ow lesky yn tan ha mok  
 anken pup prys

L. 261. na fues paynys yn yfarn B.

OUR LORD JESUS CHRIST. 32

He will order us to be killed,  
For he cannot vanquish us  
By words. 255  
Thou wilt know, before coming to rest,  
That need it is for us to feel death,  
And to be slain.

*And then let him turn to the thief, and he says to him :—*

ADAM.

Thou blessed creature,  
How camest thou to peace? 260  
Thou wast not with us in hell.  
Tell me who thou art,  
For because of thy being here  
With me there is never hindrance.

THE THIEF DYSMAS.

I am the thief who was judged, 265  
And put beside Jesus Christ  
On the cross of wood.  
I believed in him,  
When for pains he did not find  
A place for his head. 270  
I called him the Son of God, in proof  
That he would keep remembrance of me  
When he should come to his kingdom.  
To me he said perfectly,  
“ Within the evening of the day 275  
In paradise thou shalt stand.”

ADAM.

Because of suffering hanging on earth,  
Thou hast not felt grief nor evil;  
O God! happy thy lot!  
To be in hell is an evil fire-place, 280  
Burning in fire and smoke,  
Sorrow always.

L. 261. *Thou wast not punished in hell B.*

## DISMAS LATRO

cryst yw arluth a vercy  
 kemmys a fynno crygy  
 ha'y pygy ef 285  
 hep dout ef a vyth sylwys  
 pan fo a'n beys tremenys  
 yth a the'n nef

---

[*tulfryk infernum dicit*]

## TULFRYK

ru'm fay lemmyn a'n caffen  
 er an ascal y'n toulsten 290  
 yn creys a'n tan  
 ellas na thelleys a'm gwen  
 th'y lesky vn luhesen  
 ha crak taran

60<sup>a</sup>.

## BELSEBUC

ellas thy'nny ny dal man 295  
 duello luhes na taran  
 th'y lesky ef  
 gowy vyth drok yv gynef  
 bones mar lyes enef  
 ow mos the'n nef 300

## SATHANAS

gouy er bos dywolow  
 namn'agan dallas golow  
 pan thueth an guas  
 gallas mur a enefow  
 a peyn hagh a tewolgow 305  
 ellas ellas

---

## THE THIEF DYSMAS.

Christ is the Lord of mercy ;  
 Whoever will believe,  
     And pray to him, 285  
 Without doubt he shall be saved ;  
 When he shall have passed from the world,  
     He shall go to the heaven.

---

[*Tulfrie speaks in hell.*]

## TULFRIC.

By my faith, now I would take him,  
 By the armpit I would cast him 290  
     In the midst of the fire.  
 Alas ! that I have not sent forth  
 A lightning to burn him,  
     And a clap of thunder.

## BEELZEBUB.

Alas ! it avails us not a bit 295  
 To discharge lightning nor thunder  
     To burn him.  
 Oh ! ever evil it is to me,  
 To be so many souls  
     Going to heaven. 300

## SATAN.

Wo is me for the abode of devils !  
 Light almost blinded us,  
     When the fellow came.  
 Gone are many souls  
 From pain and from darkness. 305  
     Alas ! alas !

---

L. 292. Not strictly literal here.

[*tunc dicit ioseph in carcere*]

JOSEPH A.

ihesu map ras · agan sylwyas  
 dues gueres ny  
 ha drengys tas · a wruk pup gulas  
 ha den a pry 310

NICHODEMUS

amen yn weth · aberth yn beth  
 del re'th worsyn  
 pen vyghterneth · dre the eleth  
 byth socor thy'n

DEUS PATER

eugh ow dew el · thu'm seruons lel 315  
 yn pryson evs  
 hep ygery · na fos terry  
 drew hy yn mes

MICHAEL

a arluth ker · prest hep danger  
 y wren the voth 320  
 ol yn pup le · pur wyr neffre  
 kepar del goth

[*hic descendant angeli et transiunt ad ioseph et  
 Nichodemum in carcerem*]

GABRIEL

yn mes duegh why · hep terry chy  
 ha hep alwheth  
 gylwys o why · pen arlythy 325  
 gortheugh an beth

JOSEPH

the ihesu gras · luen *yu* a ras  
 hag a vercy  
 fos ny torras · na war tharas  
 ny thue thy'nny . 330

L. 319. I have ignorantly given a wrong equivalent for

[*Then says Joseph in prison :*]

JOSEPH OF ARIMATHEA.

Jesus, Son of grace · our Saviour,  
Come, help us ;  
And Trinity, Father, · who hath made all countries,  
And man of earth. 310

NICODEMUS.

Amen also, · within the tomb,  
As we have put thee,  
Head of royalty · by thy angels  
Be succour to us.

GOD THE FATHER.

Go, my two angels, · to my faithful servants, 315  
Who are in prison ;  
Without opening · or breaking wall,  
Bring them out.

MICHAEL.

O dear Lord, · always without delay  
We do thy will, 320  
In all places · very truly ever,  
As it behoveth.

[*Here let the angels go down, and they shall pass to  
Joseph and Nicodemus in prison.*]

GABRIEL.

You come out, · without breaking house,  
And without keys ;  
Ye are called, · chief of Lords ; 325  
Ye honour the tomb.

JOSEPH.

Thanks to Jesus, · he is full of grace  
And of mercy ;  
He has not broken walls, · nor through doors  
He comes not to us. 330

*danger* hitherto. See Ducange, *dangerium* = *incommodum*  
*difficultas, mora, contentio.*

## NICHODEMUS

cres ys a hos · dev a allos  
 y vones thy'n  
 scullyas y wos · rak yonk ha los  
 sylwel mar myn

[*hic venient quatuor milites ad pilatum*]

60<sup>b</sup>.

I<sup>s</sup> MILES

*ad pilatum dicit*

syre me a'th cusulse 335  
 ordyne tus the wythe  
 beth a'n treytor yv marow  
 meneugh fest y wruk bostye  
 an trege deyth dasuewe  
 kyn fe lethys mar garow 340

II<sup>s</sup> MILES

ha mar ny\*wrer y wythe  
 y thyskyblon yn pryve  
 a'n lader yn mes a'n beyth  
 hag a leuer yn pup le  
 yvos dasnewys arte 345  
 ha gyllys the ken tyreth

III<sup>s</sup> MILES

yn della mar a whyrfeth  
 myl weth a uyth an dyweth  
 me a'n te re synt iouyn  
 ha hakcre es an dalleth 350  
 rak henna tus ervys freth  
 gor th'y wythe a termyn

L. 331. The *h[f]* is nearly erased by B, who may have read *cresys a os*, "I believe thou art." It might perhaps be translated "stronger than the wall." *Dev a allos* may be

NICODEMUS.

Midst of the wall, · God has been able  
 To come to us ;  
 He has shed his blood · for young and gray-headed,  
 If he will save.

[*Here the four soldiers shall come to Pilate.*]

FIRST SOLDIER.

*He says to Pilate :—*

Sire, I would advise thee, 335  
 Order men to guard  
 The tomb of the traitor who is dead :  
 Very often he did boast  
 To revive on the third day,  
 Though he were killed so cruelly. 340

SECOND SOLDIER.

And if it be not guarded,  
 His disciples privily  
 Will steal him out of the tomb ;  
 And will say in every place,  
 That he has revived again, 345  
 And gone to another country.

THIRD SOLDIER.

If it happen so,  
 A thousand *times* worse the end will be,  
 I swear it by saint Jove,  
 And more odious than the beginning. 350  
 For that, men strongly armed  
 Put to guard him in time.

“God of power;” but the passage is doubtful, and perhaps corrupt.

L. 352. *dermyn* B.



IV<sup>s</sup> MILES

mar ny fethe ef guythys  
 gans y tus y fyth leddrys  
 ha'n corf yn mes kymerys 355  
 ha gorrys ef the ken pow  
 y a leuer ol yn weth  
 y vos daserghys a'n beth  
 ha gyllys gans y eleth  
 yn pur wyr the nef golow 360

## PILATUS

eugh lemmyn ow marreggyon  
 bys yn beth alemma scon  
 del owgh tus ven  
 cryst myghtern a'n yethewon  
 na'n laddro an crystenyon 365  
 guytheugh war peyn

I<sup>s</sup> MILES

syre pilat hep parow  
 guythe an corf yv marow  
 dy'nny yv reys  
 y laddre mar whyle den 370  
 war ow ene ef a'n pren  
 may fo dyswrys

## PILATUS

gueyteugh ol er agas fyth  
 pan bostyas the pen try deyth  
 y tasserghy the vewnans 375  
 gobar da why agas byth  
 gon dansotha ha cruk heyth  
 mar scap ytheugh the'n mernans

II<sup>s</sup> MILES

me a'n guyth kyn tassorgho  
 thy-worthy'n den na'n laddro 380  
 by na porth dout

## FOURTH SOLDIER.

If he be not guarded,  
By his people he will be stolen,  
And the body taken out, 355  
And be carried to another country ;  
And they will all say also,  
That he is risen from the tomb,  
And gone with his angels  
Very truly to bright heaven. 360

## PILATE.

Go now, my knights,  
Unto the tomb, hence presently,  
As ye are trusty men ;  
Christ, King of the Jews,  
That the Christians steal him not, 365  
Guard ye, under penalty.

## FIRST SOLDIER.

Sir Pilate without equal,  
To guard the body which is dead,  
To us is necessary ;  
If a man seek to steal it, 370  
Upon my soul he shall pay for it,  
That he be destroyed.

## PILATE.

All take care on your faith,  
Since he boasted, at the end of three days  
He would rise again to life ; 375  
A good reward shall be to you,  
The plain of Dansotha, and Barrow Heath ;  
If he escape, you go to death.

## SECOND SOLDIER.

I will keep him though he should rise again ;  
From us man shall not take him, 380  
Never have fear.

dalhen mar cafaf ynno  
 pur wyr ny scap kyn fynno  
 na'n geffo clout

61<sup>a</sup>.III<sup>s</sup> MILES

ny'm bues ovn vyth annotho 385  
 ha dreheuel kyn teffo  
 scon me a re clout thotho  
 may ro'n mayle war an dor  
 agy the'n beth men yv clos  
 me a'n guyth sur deth ha nos 390  
 awos y dysciplys plos  
 kyn teffons y vyth mar clor

IV<sup>s</sup> MILES

dun alemma cowethe  
 y weles me a garse  
 ow thastel ym-threheuel 395  
 yn certan mar remvfe  
 y pen crak me a torse  
 kyn couse vyth mar huhel

*et tunc ibunt ad sepulcrum*

I<sup>s</sup> MILES

an beth me re anysyas  
 warnotho yma men bras 400  
 dres ol an myn  
 coskyn ny gans dyaha  
 kyn dasvewo ny'n dregha  
 thywar y geyn  
 tau sy cowys renothas 405  
 vyth nynsyv yn della vas  
 thy's lauaraf guyryoneth  
 reys yw the onan golyas  
 war y torn pup y thyffras  
 y gowyth pyw a thalleth 410

L. 405. The first letter is quite uncertain.

OUR LORD JESUS CHRIST. 33

If I have hands on him,  
Truly he scapes not, however he may wish,  
From getting a beating.

THIRD SOLDIER.

There is to me not any fear of him ; 385  
And though he should come to rise,  
Soon I will give him a clout,

That shall wrap him to the earth.  
Within the tomb of stone he is closed ;  
I will surely guard him day and night, 390  
In spite of his dirty disciples,  
Though they come ever so fierce.

FOURTH SOLDIER.

Let us go hence, comrades ;  
I would like to see him  
Struggling to raise himself ; 395

Certainly if he moved,  
His head crack ! I would break,  
Though he should talk ever so high.  
*And then they shall go to the tomb.*

FIRST SOLDIER.

I have arranged the tomb ;  
Upon it there is a great stone, 400  
Above all the stones.

Let us sleep with security ;  
Though he rise, he will not carry it  
From off its back.

Hold thy tongue, comrade, by the father 405  
There is never any good so,  
I tell thee the truth ;

Need is that one should watch ;  
In his turn every one protecting  
His companion ; who begins ? 410

III<sup>d</sup> MILES

dallathans nep a fynno  
 rak coske reys yv thy'mmo  
 re synt ionyn  
 sur lour of vy annotho  
 den marow na threhavo 415  
 sur bys deyth fyn

IV<sup>d</sup> MILES

guythens pup y tenewen  
 ha me a gosk ryp y pen  
 rag y wythe

I<sup>s</sup> MILES

nynsus gorryth na benen 420  
 byth wel cusyl bys vycken  
 a lauarre

[*hic dormiunt milites*]

---

*tunc surrexit Ihesus a mortuis et iet ubicunque  
 voluerit et cantant angeli cristus resurgens [et  
 postea dicit maria]*

## MARIA

a tas ker yn huhelder  
 ty a formyas nef ha beys  
 rak luen os a hunelder 425  
 hag a allus kekeffrys  
 ty a wor yn pup maner  
 fatel fue ow map lethys  
 yn grous yntre dev lader  
 y corf whek a fue gorrys 430  
 pan wyls vy y wane  
 dre an golon gans an guv

## THIRD SOLDIER.

Let him begin who will,  
For need is to me to sleep  
By saint Jove.  
Sure enough I am of him ;  
A dead man will not rise 415  
Certainly, till the last day.

## FOURTH SOLDIER.

Let every one keep his side,  
And I will sleep by his head,  
To guard him.

## FIRST SOLDIER.

There is no man or woman 420  
Any better advice, to eternity,  
Who can mention.

[*Here the soldiers sleep.*]

---

*Then Jesus rose from the dead, and he shall go  
wherever he likes, and the angels sing "Christus  
resurgens," [and afterwards Mary says :]—*

## MARY.

O dear Father on high,  
Thou hast created heaven and earth ;  
For thou art full of greatness, 425  
And of power likewise ;  
Thou knowest in every way  
How my Son was slain ;  
On the cross, between two thieves,  
His sweet body was put. 430  
When I saw them pierce him  
Through the heart with the spear,

me a wruk scon clamdere  
 byth ny wylyn yn nep tu  
 y weles me a garse 435  
 ha cous orth ow map ihesu  
 mar ny thue thu'm confortye  
 ow mornyngh vyth ogh ha tru

61<sup>b</sup>. me a wruk y anclethyes  
 hag a'n gorras yn beth men 440  
 the voth sur mar pe genes  
 guelas ow map y carsen  
 a tas dre the luen weres  
 the pygy certan mensen  
 tarye lemmyn na wrelles 445  
 rak yma thy'mmo vy ken  
 ow map whek me a vynse  
 a luen golon the pygy  
 a thos thy'm ha fystyne  
 del thethyvsys thy'mmo vy 450  
 y wres yn ban dasfewe  
 the'n tryge deth yredy  
 lemmyn gura ow kerenge  
 kepar yn beys del vynny

## IHC.

o salve sancta parens 455  
 the nep yv ioy ow colon  
 ha'm melder kepar ha kens  
 dre pur natur ha reson  
 pan wreth hepcor an bevnens  
 hep guthyl na moy cheyson 460  
 a hugh an eleth ha'n sens  
 ty a thue the nef thu'm tron

L. 443. *das B.*

L. 459. *hepcor* must be the Welsh *hebgor*, "to renounce,"

I fainted immediately ;  
 I saw nothing on any side.  
 I would like to see him, 435  
 And speak to my Son Jesus.  
 If he comes not to comfort me,  
 My mourning will be "oh" and "alas."  
 I did bury him,  
 And put him into a tomb of stone ; 440  
 Thy will surely if it be with thee,  
 I would like to see my Son.  
 O Father, through thy full help  
 I would pray thee certainly,  
 That thou do not tarry now, 445  
 For anguish is to me.  
 My sweet Son, I would wish,  
 With full heart to pray thee,  
 To come to me and hasten,  
 As thou didst promise to me, 450  
 That thou wouldst rise up  
 On the third day really.  
 Do now, my love,  
 As in the world thou wouldst.

JESUS.

O hail, holy parent, 455  
 Thou who art the joy of my heart,  
 And my sweetness as formerly,  
 Through pure nature and reason ;  
 When thou shalt put away life,  
 Without suffering any more trouble, 460  
 Over the angels and the saints,  
 Thou shalt come to heaven to my throne.

or "to lay aside." Compare lines 1433 and 2337.



## MARIA

ota gy ow map ihesu  
 dynnythys thu'm confortye  
 an tryge deth yv hythev 465  
 thy-worthyf aban ethe  
 whet ny ellys yn nep tu  
 gothfos ganso fatel fe  
 y carsen guelas an fvu  
 anotho y voth mar pe 470

[*genuflectit Maria*]

## IHC.

ow mam whek ha'm kerenge  
 me yv ihesus the vab ker  
 me re thuth the'th confortye  
 nak na vy gy yn a wher  
 datherghys na wra doutye 475  
 of a vernans ow melder  
 ty a yl y atendye  
 bos guyr ow cous kettep ger

[*Maria amplexatur eum et osculatur*]

## MARIA

a uap ker lowene thy's  
 ha sylwadur a'n bys-ma 480  
 a'n beth the vos datherghys  
 y luen crygy me a wra  
 ow colon yv mur huthys  
 nynsus peyn orth ow greffya  
 bynyges re bo an prys 485  
 may wruk the thon y'm nascra  
 vs whet the'th corf galarow  
 na torment orth the greffye

L. 469. Instead of *an fvu* Pryce reads *auf vu*, and translates it "a full view," fabricating a meaning as usual; but a

MARY.

Behold thee, my Son Jesus,  
 Born to comfort me ;  
 The third day it is to day, 465  
 Since he went from me,  
 Yet I could not on any side  
 Know how it was with him.  
 I would wish to see the form  
 Of him, if it be his will. 470

[*Mary kneels.*]

JESUS.

My sweet mother and my love,  
 I am Jesus thy dear Son,  
 I am come to comfort thee,  
 That thou be not in sorrow.  
 Risen, doubt not, 475  
 I am from death, my sweetness ;  
 Thou canst expect it,  
 That my speech is true, every word.

[*Mary embraces and kisses him.*]

MARY.

O dear Son, joy to thee,  
 And Saviour of this world ! 480  
 That thou art risen from the tomb  
 Fully I believe ;  
 My heart is greatly exalted,  
 No pain is afflicting me ;  
 Blessed be the time 485  
 That I bore thee in my womb.  
 Are there yet sores on thy body ?  
 Or does torment afflict thee ?

comparison with a similar passage in l. 741 is sufficient to justify the version given.

L. 486. So in MS., but Pryce has *nastra*.

yw saw ol the wolyow  
 a wyls vy the squerdye 490  
 a wruk an gu ha'n kentrow  
 the kyc precius dafole  
 lauar thy'mmo caradow  
 lemmyn gorthyp fatel fue  
 [*genuflectit Jhs*]

## IHC.

reuerons thy'so a vam ker 495  
 henor mur ha lowene  
 ny'm gref peyn yn nep maner  
 a wrello thy'm drok neffre  
 mernans trystyns hag anger  
 me a wruk aga fethe 500  
 may thyw lemmyn da ow cher  
 nynsus tra orth ow greffye

## MARIA

confortys yv ow colon  
 pan clewys ow teryfas  
 bones leghys the pascyon 505  
 a fus tyn garow ha bras  
 the'n tas huhel yn y tron  
 y grassaf lemmyn an cas  
 ty the vynnes thy'm danfon  
 thu'm confortye the vap ras 510  
 [*osculantur et separant*]

62<sup>a</sup>.1<sup>s</sup> MILES

mey fe me re goskes pos  
 ha ru'm kemeres drok glos  
 dre ow hvn me a welas

L. 504. In Pryce this verse is rendered, "Since I heard

OUR LORD JESUS CHRIST. 41

Are all thy wounds healed  
 Which I saw tearing thee? 490  
 Which the spear and the nails made,  
 Deforming thy precious flesh?  
 Tell me, beloved ;  
 Now answer how it was.

[*Jesus kneels.*]

JESUS.

Reverence to thee, O mother dear, 495  
 Much honour and joy !  
 No pain afflicts me in any way  
 Which ever may do me evil ;  
 Death, grief, and anguish,  
 I have vanquished them, 500  
 That my state now is good ;  
 There is nothing that afflicts me.

MARY.

My heart is comforted,  
 When I have heard *thee* declaring  
 Thy Passion to be alleviated, 505  
 Which was cruel and great pain.  
 To the Father high on his throne,  
 I am grateful now for the case,  
 That he would send thee to me  
 To comfort me, thou Son of grace. 510

[*They kiss and separate.*]

FIRST SOLDIER.

My faith, I have slept heavily !  
 And an evil pang has seized me,  
 Through my dream which I saw ;

thy resurrection ;" but *teryfas* is clearly *daryvas*, with the usual initial change after the participial particle *ow*.

## RESURRECTION OF

neb ese aberth yn beth  
 gans can ha mur a eleth 515  
 the vewnans y tassorghas

II<sup>s</sup> MILES

pur wyr me a henrosas  
 ha war ow kyn a'n clewas  
 yn mes a'n beth ow seuel  
 mar syv dyenkys ellas 520  
 rak me a wel an men bras  
 war glan a'n beth fest huhel

III<sup>s</sup> MILES

pos re teulseugh agas clvn  
 rag me a'n guelas dufvn  
 dresof ef a tremenas 525  
 hag a wor yn pæ vaner  
 ganso crous worth y baner  
 wharre ef a thyspleytyas

IV<sup>s</sup> MILES

yn sur gans ow dev lagas  
 ow syuel me a'n guelas 530  
 ha garow hag vthyk bras  
 yn kerth gallas mes a'n beth  
 ny yllyn syuel yn ban  
 rak ovn anotho certan  
 y wolow o mur a splan 535  
 del leuaraf theugh yn weth

I<sup>s</sup> MILES

a thysempys whylewhe  
 mar a sethe the euthe  
 yn nep bos tewl py yn sorn

L. 523. Pryce gives this, "But cast off your complaint,"  
 not a word of which is in the whole line. The meaning is

OUR LORD JESUS CHRIST. 43

He who was within the tomb,  
With a hundred and more of angels, 515  
To life has risen.

SECOND SOLDIER.

Truly, I dreamed,  
And oh my back I heard him,  
Outside of the tomb standing.  
If he is escaped, alas ! 520  
For I saw the large stone  
On the side of the tomb very high.

THIRD SOLDIER.

Heavily have ye darkened your sense,  
For I saw him wide-awake,  
He passed by me ; 525  
And I know in what manner ;  
With him a cross on his banner  
Soon he displayed.

FOURTH SOLDIER.

Surely with my eyes,  
Standing I saw him ; 530  
And fierce and monstrous huge,  
Forth he went from the tomb.  
I could not stand upright  
For fear of him, certainly ;  
His light was very brilliant, 535  
As I tell you likewise.

FIRST SOLDIER.

Immediately seek ye,  
If he be gone, to hide  
In some bush, hole, or in a corner.

clearly, "Ye have slept soundly," but I cannot justify my  
version ; *chun* is an unknown word.

L. 523. *deuleugh* B.

mara kyllyn y gafus 540  
 vynytha na theppro bous  
 me a'n kelm auel pusorn

II<sup>S</sup> MILES

me a'n kyf by god ys blod  
 kyn fo an harlot mar wod  
 ma mar houtyn y body 545  
 for y dred noth by my hod  
 hys red baner ne hys rod  
 the pilat nan dryllyn ny

III<sup>S</sup> MILES

na gefyn war ow ene  
 kyn fen neffre ow ponye 550  
 yn pup tol worth y whylas  
 me a'n guelas ow nyge  
 ganso mur a gowethe  
 ha guyn o aga dyllas

IV<sup>S</sup> MILES

ha me yn weth a'n guelas 555  
 ha ganso ef company bras  
 orth y sywe lyes guas  
 ny yllons bos nyfyrys  
 tra uyth ny amont thy'nny  
 sur y whylas ef na moy 560  
 ym-cusylle gureny ny  
 pyth yv guella the bos guryys

62<sup>b</sup>.I<sup>S</sup> MILES

pandra wren agan peswar  
 a rak pilat sur hep mar  
 pan theffyn ny yn teffry 565  
 ef the seuel a'n beth men  
 ha'y vos datherys certen  
 y gous ny dal thy'nny ny

L. 545. See O 2069.

L. 546. *hord* B.

OUR LORD JESUS CHRIST. 45

If I can find him, 540  
May he never eat food ;  
I will tie him like a bundle.

SECOND SOLDIER.

I will find him, by God's blood,  
Though the rogue be never so mad,  
Or so haughty his body : 545  
For I dread not, by my head,  
His red banner nor his cross.  
Now let us return to Pilate.

THIRD SOLDIER.

We shall not find, upon my soul,  
Though we be ever running 550  
In every hole to seek him.  
I saw him flying,  
With him many companions,  
And white was their dress.

FOURTH SOLDIER.

And I likewise saw him, 555  
And with him a large company ;  
Many fellows following,  
They could not be numbered.  
Nothing avails us  
Surely to seek him any more ; 560  
Let us consult together  
What is best to be done.

FIRST SOLDIER.

What shall we four do,  
Before Pilate surely, without fail,  
When we go, seriously ? 565  
That he has risen from the tomb of stone,  
And is ascended, certainly,  
It behoves us not to say.



II<sup>s</sup> MILES

y cussylyaf yn certan  
 leuerel dos nerth warnan 570  
     ha'y thon the ves  
 yn vr-na y fyth clewys  
 del ony ganse brewys  
     hag elf at es

III<sup>s</sup> MILES

yn della ny vynnyn ny 575  
 a'n beth ef the thasserhy  
     me a leuer  
 par del o dev luen a ras  
 ganso del fethas yu cas  
     worth crous baner 580

IV<sup>s</sup> MILES

del leuaraf yn tor-ma  
 honna yv an forth wella  
 assentye ol the henna  
     sur me a vyn  
 ny fynnaf leuerel gow 585  
 awos dout bones marow  
 gallas ef the nef wolow  
     gans eleth guyn

I<sup>s</sup> MILES

saw pyw a vyn leuerel  
 the vewnans ef the seuel 590  
     hythew yn mes a'n beth pry  
 nag a feth mos the'n iustys  
 rag dout y vones lethys  
     my ny vynnaf ieuody

L. 574. Pryce, voc. elf, gives, "and this I swear." I cannot guess what *elf* may mean, unless it be put for *efl*, "evil;"

## SECOND SOLDIER.

I advise, certainly,  
 To say a force came on us 570  
     And took him away.  
 In that hour it will be heard,  
 As we are wounded by them,  
     And ill at ease.

## THIRD SOLDIER.

We will not *do* thus ; 575  
 From the tomb that he is risen  
     I will say ;  
 Like as he was God full of grace,  
 By him thus the cause is gained  
     Through the banner of the cross. 580

## FOURTH SOLDIER.

As I say at this time,  
 That is the best way ;  
 Assent to all that,  
     Surely, I will ;  
 I will not tell a lie, 585  
 From fear of being slain ;  
 He is gone to the bright heaven,  
     With angels white.

## FIRST SOLDIER.

But who is there who will say  
 That he rose to life 590  
     To-day out of the tomb of earth ?  
 Or will go to the justice :  
 From fear of being slain,  
     I will not, I swear.

we have *at es* again in l. 1024.

L. 594. *credy* B.

## RESURRECTION OF

II<sup>s</sup> MILES

na porth dout me a genes 595  
 mar pyth othom the'th weres  
 hag a leuer fattel fue

III<sup>s</sup> MILES

mar a talleth perthe ges  
 ny a wra y wowheles  
 rak pup ol a gar bewe 600

*et tunc eant ad pilatum et dicit IIII<sup>s</sup> miles*

IV<sup>s</sup> MILES

lowene thy's syr pilat  
 awos bos ny peswar smat  
 guythe an beth ny ylsyn  
 deseisen dotho ry what  
 thy'nny ef a wruk an prat 605  
 hag a fyes thyworthy'n

## PILATUS

out warnough fals marregion  
 pyth yw an whethlow ha'n son  
 a glewaf aberth yn pow  
 re vahun y tof yn weth 610  
 mar sywe lyddrys a'n beth  
 why a's byth ages ancow

63<sup>a</sup>.I<sup>s</sup> MILES

pilat the gous nynsyw vas  
 nep na'n synso y sylwyas  
 a thu goef 615  
 me a'n guelas dre mur ras  
 a'n beth gans ov dev lagas  
 ow mos the'n nef

L. 604. For the signification of *deseisen*, see O l. 908.

SECOND SOLDIER.

Have no fear, I will go with thee, 595  
If it be necessary to help thee,  
And will say how it was.

THIRD SOLDIER.

If he begin to be angry,  
We will lie to him,  
For all love to live. 600

---

*And then let them go to Pilate ; and the fourth  
soldier says :—*

FOURTH SOLDIER.

Joy to thee, sir Pilate !  
Though we be four fellows,  
We could not keep the tomb ;  
We wished to give him a blow ;  
To us he did the deed, 605  
And fled from us.

PILATE.

Out upon ye, false knights !  
What are the tales and the report  
That I hear in the land ?  
By Mahound I will go also ; 610  
If he be stolen from the tomb,  
You shall have your death.

FIRST SOLDIER.

Pilate, thy speech is not good ;  
Who does not hold him his Saviour  
Will become miserable. 615  
I saw him with much grace,  
From the tomb, with my eyes,  
Going to the heaven.

L. 611. *sywa* B.

## PILATUS

tau harlot out of my sygth  
 rag mar ny'n kefough a plygth 620  
 sur why a'n pren  
 the'n beth pan y ges gorrys  
 thy'mmo why a thethywys  
 na'n laddro den

II<sup>S</sup> MILES

me a leuer thy's rak clem 625  
 dyswe thy'nny nychodem  
 ha ioseph baramathya  
 ha ny a thyswe yn weth  
 an corf a *sytsough* yn beth  
 yw ihesu map maria 630

## PILATUS

ty was geyler kesadow  
 ygor scon an darasow  
 ha heth an prysnes yn mes  
 otte omma alwhethow  
 ha mar ny wreth the ancow 635  
 me a vyth by god ys pes

## CARCERATOR

drew hy thy'mmo hep lettye  
 ha me a's ygor wharre  
 an darasow agan naw  
 na gresough bos treyson gures 640  
 guel yv thywhy why mones  
 ages honan the'n thev vaw

*et tunc ipse eat ad carcerem et non inueniet eos et  
 dicit pilatus*

## PILATUS

ny geusyth mes a reson  
 ple thesos ioseph caugyon  
 ha'th cowyth nychodemus 645

[*descendit pilatus*]

## PILATE.

Peace, knave, out of my sight !  
 For if you do not find him, a pledge 620  
     Surely ye shall pay it.  
 To the tomb when I sent ye,  
 You pledged yourselves to me,  
     Man should not steal him.

## SECOND SOLDIER.

I say to you, for defence, 625  
 Shew us Nicodemus,  
     And Joseph of Arimathæa,  
 And we will shew also  
 The body you put in the tomb ;  
     It is Jesus, the son of Mary. 630

## PILATE.

Thou gailor, dirty fellow,  
 Open directly the doors,  
     And haul the prisoners out.  
 See here the keys ;  
 And if thou dost not, thy death 635  
     I will be, by God's peace.

## GAOLER.

Bring them to me without delay,  
 And I will open them soon,  
     Our nine doors.  
 Do not think that treason is committed ; 640  
 It is better that you should go, you  
     Yourself to the two lads.

*And let him then go to the prison, and he shall not  
 find them ; and Pilate says :—*

## PILATE.

Thou speakest not without reason.  
 Where art thou, Joseph, dirty fellow ?  
     And thy comrade, Nicodemus ? 645

*[Pilate goes down.]*

a out ple ma an prysnes  
 mar ny's cafaſ ſcon thu'm dues  
 ty a fyth drok oremus

## GABCON

a ſyre na blamyowg ny  
 a nyngeſe alwheow 650  
 warbarth yn ages guyth why  
 ha dyen an darasow

## PILATUS

guyr a geuſyth ievody  
 hem yv marth hep falladow  
 rak an darasow deffry 655  
 dyen ol yns ha'n foſow

marregyon theugh ny won blam  
 rak thy'mmo y fye ſcham  
 gul drok thywhy  
 an prysners galſons yn weth 660  
 eſe yn dan naw alweth  
 ny toſſans chy

63<sup>b</sup>.

## III MILES

henna ny a vyn notye  
 le may thyllyn yn pup le  
 certan y vos daſſerhys 665  
 kepar del ſevys a'n beth  
 the'n nef gans mur a eleth  
 ny th'y weles yskynnys

## PILATUS

teweugh awos lucyfer  
 a henna na geuſeugh ger 670  
 pypenagol a wharfo

L. 646. The MS. has *prysners*, but the rhyme ſhews the

Oh ! out ! where are the prisoners ?  
 If I do not find them soon come to me,  
 Thou shalt have an evil oremus.

SERVANT.

O sir, do not blame us ;  
 Were not the keys 650  
 Together in your keeping,  
 And the doors whole ?

PILATE.

Thou sayest the truth, I swear ;  
 This is a miracle, without fail,  
 For the doors indeed 655  
 Are all whole, and the walls.

Knights, to you I know not blame,  
 For to me it would be a shame  
 To do harm to ye.  
 The prisoners are gone also, 660  
 Who were under nine keys ;  
 They have not broken the house.

THIRD SOLDIER.

That we will note,  
 The place where we go, in every place,  
 Certainly that he is risen again ; 665  
 Like as he rose from the tomb  
 To the heaven with many angels,  
 That we saw him ascend.

PILATE.

Hold your tongues, by Lucifer ;  
 Of that speak not a word, 670  
 Whatever may happen ;

word to have been *prysnes*, as in l. 633.



## RESURRECTION OF

ha why a's byth gobar bras  
 penryn yn weth ha hellas  
 me a's re theugh yn luen ro

IV<sup>th</sup> MILES

aban osa mar gortes 675  
 ny a wra del leueryth  
 ha pup onan ol iammes  
 neffre parys thy's a vyth

*et tunc ueniet maria magd. et maria iacobe et  
 salome et dicit maria*

## MAR. MAGD.

pendra wra-ma vy ellas  
 ow arluth yn beth gallas 680  
 hythew yv an trege deyth  
 mones the vyras deffry  
 mar a tueth ha dasserhy  
 del leuerys thy'm perfyth

## MARIA IACOBÉ

mos the vyres me a vyn 685  
 an corf a'm prynnes yn tyn  
 mar tassorhas  
 mur a confort ef o thy'n  
 y vernans ef pan wylsyn  
 ellas ellas 690

## MARIA SALOME

en trege deyth yv hythew  
 corf cryst dasserhys mar syw  
 mos the vyras  
 rak an torment a'n gefe  
 y'm colon yma neffre 695  
 cvth-ma na'm gas

[*hic obuiabit eis*]

OUR LORD JESUS CHRIST. 55

And you shall have a great reward :  
Penryn and likewise Hellas,  
I give them to you in full gift.

FOURTH SOLDIER.

Since thou art so courteous, 675  
We will do as thou sayest ;  
And every one always  
Ever will be prepared for thee.

---

*And then Mary Magdalene, and Mary (mother)  
of James, and Salome shall come ; and Mary  
says :—*

MARY MAGDALENE.

What shall I do, alas !  
My Lord went to the tomb, 680  
To-day is the third day ;  
Go to see indeed  
If he comes and rises,  
As he said to me truly.

MARY MOTHER OF JAMES.

I will go to see 685  
The body of *him* who redeemed me with pain,  
If it be risen again.  
Great comfort he was to us ;  
That we should have seen his death !  
Alas ! alas ! 690

MARY SALOME.

The third day is to-day ;  
If the body of Christ be risen,  
Go to see.  
For the torment which he had  
Is ever in my heart ; 695  
This sorrow does not leave me.

[*Here she shall meet them.*]

## MARIA MAGD.

benenes theugh lowene  
 ha maria iacobe  
 ha salome kekeffrys  
 kueth vs y'm colon eyhan 700  
 mar seth corf dev y honan  
 py le y fythe keffys

## MARIA IACOBÉ

yn della yma thy'mmo  
 mur a torment bras ragtho  
 mar ny fyn dre y rasow 705  
 ow gueres a termyn ver  
 ow colon ynnof a ter  
 pur evn dre fyanasow

## MARIA SALOME

yn della thy'mmo y wher  
 arluth re wella ow cher 710  
 war y lergth ef  
 del ywe pen myghterneth  
 me a grys yn mes a beth  
 hythew a sef

64<sup>a</sup>.

## MARIA MAG.

a fystynyn ny yn fen 715  
 rag dreheuys yv an men  
 thyworth an beth  
 arluth fattel byth haneth  
 mar ny wotheaf ple theth  
 pen vyghterneth 720

## MARIA IACOBI

ha re pel ny re strechyas  
 ow arluth yn kerth gallas  
 mes a'n beth sur

MARY MAGDALENE.

Women, joy to ye !  
 And Mary, *mother* of James,  
 And Salome also.  
 Sorrow is in my heart, alas !  
 If the body of God himself is gone,  
 Where may it be found ?

700

MARY MOTHER OF JAMES.

So is with me  
 Much of great torment for him ;  
 If he will not, through his graces,  
 Help me in a short time,  
 My heart in me will break  
 Very really through troubles.

705

MARY SALOME.

So with me is sorrow ;  
 May the Lord see my state  
 After him.  
 As he is head of sovereignty,  
 I believe that out of the tomb  
 To-day he will rise.

710

MARY MAGDALENE.

Oh ! let us hasten at once,  
 For the stone is raised  
 From the tomb.  
 Lord, how will it be this night,  
 If I know not where goes,  
 The head of royalty ?

715

720

MARY MOTHER OF JAMES.

And too long we have stayed,  
 My Lord is gone his way  
 Out of the tomb, surely.

L. 715. For *yn fen*, "at once," (literally, "on end,") see lines 1242 and 2275.

ellas ow colon yv claf  
 ny won vyth pur y'n guelaf 725  
 nep yv dev pur

## MARIA SALOME

me a wor guyr hag a'n crys  
 y vos yn ban dasserghys  
 yn geth hythev  
 fatel byth thy'nny lemyn 730  
 agan arluth na gefyn  
 ellas tru tru

*cantant*

ellas mornyngh y syngh mornyngh y cal  
 our lord ys deyð that bogthe ovs al

## MARIA MAGD.

ellas byth rak gallarow 735  
 ow arluth whек yv marow  
 a fue crousys

[*plorat mar. magd. ad monumentum*]

ef a porthas hep a wher  
 mur a peyn war y corf ker  
 rak tus a'n bys 740

## MARIA IACOBI

ny allaf guelas an fu  
 anotho ef yn nep *tu*  
 ellas gouy  
 cous ganso me a garse  
 y volungeth mar a pe 745  
 yn pur deffry

## MARIA SALOME

yma thy'mmo hyreth tyn  
 yn ow colon pup termyn  
 ha morethek

OUR LORD JESUS CHRIST. 59

Alas ! my heart is sick ;  
I know not indeed if I shall see him, 725  
Who is very God.

MARY SALOME.

I know truly, and I believe it,  
That he is risen up  
In this day.  
How will it be to us now, 730  
That we find not our Lord ?  
Alas ! woe ! woe !

*They sing.*

Alas ! mourning I sing, mourning I call,  
Our Lord is dead that bought us all.

MARY MAGDALENE.

Alas ! it is through sorrows, 735  
My sweet Lord is dead  
Who was crucified.

*[Mary Magdalene weeps at the tomb.]*

He bore, without complaining,  
Much pain on his dear body,  
For the people of the world. 740

MARY MOTHER OF JAMES.

I cannot see the form  
Of him in any side ;  
Alas ! wo is me !  
I would like to speak with him,  
If it were his will, 745  
Very seriously.

MARY SALOME.

There is to me sharp longing  
In my heart always,  
And sorrow ;

ellas ow arluth ihesu 750  
 rak ty yv luen a vertu  
 ol gallosek  
 ellas mornyngh y syngh mornyngh y cal  
 our lord ys deyd that bogthe ovs al

## MARIA MAGD.

ihesus cryst arluth a nef 755  
 a clew lemmyn agan lef  
 nep na grys ynnos goef  
 ny fyth sylwys  
 pan prydyryf a'y passon  
 nynsa ioy vyth y'm colon 760  
 ellas na allaf yn scon  
 keusel worthy's

## MARIA IACOBI

gallas ef the ken tyreth  
 ha ganso mur a eleth  
 ellas lemmyn rak moreth 765  
 ythof cuthys  
 me a'th pys arluth a ras  
 a thanfon thy'nny cannas  
 may ben nepith aswonfas  
 fatel yw thy's 770

64<sup>b</sup>.

## MAR. SALOME

a ihesu luen a vercy  
 ahanan gura prydyry  
 the'th wlascor pan deffyn ny  
 clew agan lef  
 rak hyreth galsof pur claf 775  
 ny allaf syuel a'm saf  
 ellas lemmyn pendra wraf  
 a arluth nef  
 ellas mornyngh y syngh mornyngh y cal  
 our lord ys deyd that bogthe ovs al 780

L. 753 and 779. In the repetitions of this song, the first

OUR LORD JESUS CHRIST. 61

Alas ! my Lord Jesus, 750  
For thou art full of virtue,  
All mighty.

Alas ! mourning I sing, mourning I call,  
Our Lord is dead that bought us all.

MARY MAGDALENE.

Jesus Christ, Lord of heaven, 755  
O hear now our voice ;  
Who believes not in thee, miserable he !  
He will not be saved.

When I think of his Passion,  
There is not any joy in my heart ; 760  
Alas ! that I cannot at once  
Speak to thee.

MARY MOTHER OF JAMES.

Gone he is to another land,  
And with him many angels ;  
Alas ! now for grief 765  
I am sorrowful.  
I pray thee, Lord of grace,  
To send a messenger to us,  
That something we may be knowing  
How it is to thee. 770

MARY SALOME.

O Jesus, full of mercy,  
Do think of us ;  
To thy kingdom when we come,  
Hear our voice.  
For desire I become very sick, 775  
I cannot stand on my standing,  
Alas ! now what shall I do ?  
O Lord of heaven !

Alas ! mourning I sing, mourning I call,  
Our Lord is dead, that bought us all 780  
words only are given in the MS.



I<sup>st</sup> ANGELUS

me a wor a wheleugh why  
 ihesu omma nysugy  
 rak seuys yw  
 the veunans yn pur deffry  
 del leuaraf vy thywhy 785  
 par del yv gvyw

## MA. MAG.

a el ytho thy'm lauar  
 an corf na'n gefes vyth par  
 py le re seth  
 kepar del yv mur y ras 790  
 ioy thy'm gans ow dew lagas  
 y weles wheth

II<sup>st</sup> ANGELUS

a maria eugh yn scon  
 leuereugh th'y thyskyblon  
 ha the pedar 795  
 par del dythywys thethe  
 ef a thue the galile  
 pur wyr hep mar

## MARIA IACOBI

ytho dasserghys yv sur  
 ihesu agan sylwadur 800  
 gallas a'n beth  
 gorthyans thotho ef pup prys  
 ef yv arluth nef ha bys  
 pen vyghterneth

## MAR. SALOME

alemma dun ny the tre 805  
 ha leueryn yn puple  
 del wylsyn ny  
 ihesu y vos dasserghys  
 hag a'n beth yn kergh gylls  
 the'n nef deffry 810

## FIRST ANGEL.

I know whom ye seek :  
Jesus is not here,  
    For he is risen  
To life in very earnest,  
As I tell you, 785  
    Like as he is worthy.

## MARY MAGDALENE.

O angel, now tell me,  
The body, (none is found equal to him,)  
    In what place is it gone ?  
Like as his grace is great, 790  
Joy to me, with my eyes  
    To see him yet.

## SECOND ANGEL.

O Mary, go forthwith,  
Say to his disciples  
    And to Peter, 795  
Like as he promised to them,  
He will go to Galilee,  
    Very truly without doubt.

## MARY MOTHER OF JAMES.

Now he is risen again indeed,  
Jesus our Saviour, 800  
    Gone from the tomb.  
Worship to him always ;  
He is Lord of heaven and earth,  
    Head of sovereignty.

## MARY SALOME.

Hence go we to the city, 805  
And let us say in every place  
    As we have seen :  
That Jesus is risen,  
And from the tomb forth gone,  
    To heaven really. 810

## MAR. MAGD.

neffre the dre my nynsaf  
 ow arluth mar ny gafaf  
     eth yn grous pren  
 a ihesu myghtern a ras  
 ioy thy'm vn weth the welas 815  
     amen amen

## MARIA IACOBI

maria re bo gynes  
 benneth ol a'n benenes  
     ha benneth ihesu map ras  
 a luen golon me a'n pys 820  
 ioy grath a wul da pup prys  
     thy'nny lemmyn a thu tas

## MAR. MAG.

ow benneth geneugh yn weth  
 a cryst del ythys yn beth  
     ioy though guthyl da hethew 825  
 arluth ro thy'mo an gras  
 vn wyth the weles the fas  
     the voth genes mara syw

65<sup>a</sup>.

## MARIA SALOME

amen amen may whyllyn  
 cryst agan prennas yn tyn 830  
     gans y gyk ha gans y wos  
 mur a peyn a wotheffys  
 rak kerenge tus a'n bys  
     del yw myghtern a gallos

[*hic mar. iacobi et salome recedunt a sepulcro et  
 sedent parumper abhinc*]

## MAR. MAG.

nep a wruk nef · del eth yn beth 835  
 war y lyrg h ef · mur ow hyreth

MARY MAGDALENE.

Ever to the city I shall not go,  
 If I do not find my Lord,  
     Who was on the cross tree.  
 O Jesus, King of grace,  
 Joy to me once to see thee, 815  
     Amen, Amen.

MARY MOTHER OF JAMES.

Mary, be with thee  
 All the blessings of women,  
     And the blessing of Jesus son of grace ;  
 Of full heart I pray him, 820  
 Joy and grace always good to do  
     To us now, from God the Father.

MARY MAGDALENE.

My blessing on ye also,  
 From Christ, as he is gone to the tomb,  
     Joy to ye to do well to day. 825  
 Lord, give me the grace  
 Once to see thy face,  
     If it be thy will with thee.

MARY SALOME.

Amen, amen, let us seek  
 Christ, he redeemed us in pain, 830  
     With his flesh and with his blood ;  
 Much pain he suffered,  
 For love of the people of the world,  
     As he is the King of power.

*[Here Mary the mother of James, and Salome  
 retire from the tomb, and sit down a little way  
 from it.]*

MARY MAGDALENE.

He who made heaven, as he is gone to the tomb,  
 After him great is my desire. 836

cryst clew ov lef · pesaf y weth  
may fy gynef · orth ow dyweth

arluth ihesu · ro thy'm an gras  
par may feyf gvyw · the gafos spas 840  
gynes hythev · sur yn nep plas  
may bome vu · ha guel a'th fas

del os formyas · the'n nef ha'n lur  
ha dysprynnyas · thy'nny pup vr  
cryst ow sylwyas · clew mar a'th dur 845  
thy's daryvas · del garsen mur

dre mur hyreth · ythof pur squyth  
ha'm corf the weth · yscarn ha lyth  
ple ma haneth · a wor den vyth  
may caffen wheth · cryst len a wryth 850

[*vadit ad ortum*]

ORTOLANUS [S. JHO]

a vynyn ryth · py le ytheth  
rak kueth pygyth · garne a wreth  
na ol na *scryg* · nep a whyleth  
syghsys y treys · gans the thyv pleth

MAR. MAG.

arluth drema · mar cothas myr 855  
cryst ow sylwyas · ple ma the wyr  
er y whylas · rof thy's ow tyr  
ihesu map ras · clew ow dysyr

L. 845. *murath dur* is given by Pryce, "my great hardship," which is simply nonsense. A comparison of lines 1059 and 1898 seems to justify the version given above.

L. 853. *scryg* is supplied by B, and *treys* is made *dreyg* by the same hand; but the full rhyme would require *scryth* and

Christ, hear my voice, · I pray also  
That thou be with me · at my end.

Lord Jesus, · give me the grace,  
As I may be worthy · to find occasion, 840  
With thee to day, · surely in some place,  
That I may have a view · and sight of thy face.

As thou art Creator · of heaven and earth,  
And a Redeemer · to us always,  
Christ my Saviour, · hear, if it regards thee 845  
Disclose to thee, · as I much would desire.

Through great longing · I am quite weary, ·  
And my body also, · bones and back.  
Where is there to-night · any man who knows  
Where I may yet find · Christ full of sorrow. 850

[*She goes to the garden.*]

GARDENER [VIZ. CHRIST.]

O woeful woman, · where goest thou?  
For grief thou prayest, · cry out thou dost.  
Weep not nor shriek, · he whom thou seekest  
Thou didst dry his feet · with thy two plaits.

MARY MAGDALENE.

Good lord, · if thou hast chanced to see 855  
Christ my Saviour, · where is he truly?  
To see him · I give thee my land;  
Jesus son of grace, · hear my desire.

*treyth.* *Scryg* or *scryth* may be "scream," as the Welsh *ysgrech*.

L. 854. Pryce has *gans the thyu pleth*, "with thy hair spread;" arbitrarily making *thys* "hair." I suppose in the female head-dress of the time when this drama was composed, that the hair was divided so as to leave a plait on each side.

## ORTOLANUS

a maria · del won the bos  
 berth yn bys-ma · onan a'y uos 860  
 a'n guelesta · a thyragos  
 a alsesta · y aswonfos

## MAR. MAG.

galsen y ta · the'n kense fu  
 map maria · henwys ihesu  
 rak na'n guela · thy'm a nep tu 865  
 kueth a portha · ny gansen tru

65<sup>b</sup>. *et tunc demonstrabat latus ejus ad mariam mag.  
 et dicit :—*

## ORTOLANUS

maria myr · ov pym woly  
 crys my the wyr · the thasserghy  
 thy's y whon gras · rak the thesyr  
 ioi yn ow gulas · y fyth pur wyr 870

## MAR. MAGD.

a ker arluth · eth yn grous pren  
 thy'm ny thogouth · amme the'th pen  
 me a'th pyasse · a lauasos  
 lemmyn amme · vn wyth the'th tros  
*mulier noli me tangere*

## ORTOLANUS

a vynyn ryth · na tuche vy nes 875  
 na na wra gruyth · na fo the les  
 ny thueth an prys  
 er na gyllyf · the'n nef thu'm tas  
 may tewhylllyf · arte thu'm gulas  
 the gous worthy's 880

L. 860. Pryce has *aynos*, "dignity;" but I have ventured to read *uos*, "blood:" it is in accordance with grammar, and suits the context.

## GARDENER.

O Mary, · as I know thee to be  
 Within this world, · one of his blood, 860  
 If thou shouldst see him · before thee,  
 Couldst thou · know him?

## MARY MAGDALENE.

Well I could, · the former shape  
 Of the son of Mary, · named Jesus;  
 For that I see him not · to me on any side, 865  
 I feel sorrow; · I would not sing "alas!"

*And then he shall shew his side to Mary Magda-  
 lene, and he says:—*

## GARDENER.

Mary, see · my five wounds,  
 Believe me truly · to be risen;  
 To thee I acknowledge thanks · for thy desire,  
 Joy in my land · shall be very truly. 870

## MARY MAGDALENE.

O dear Lord, · who wast on the cross tree,  
 To me it becomes not · to kiss thy head.  
 I would pray thee · to presume  
 Now to kiss · once thy feet.

*Woman, touch me not!*

## GARDENER.

O woful woman, · touch me not near, 875  
 No, it will not be service, · nor be for advantage;  
 The time is not come;  
 Until I go · to heaven to my Father,  
 When I will return · again to my country,  
 To speak with thee. 880

L. 873. Compare *lauasos* with the Welsh *llafasu*. The meaning in the Vocabulary "to persuade" is inapplicable; see also l. 1835, and D 926.



## MAR. MAG.

cryst clew of lef · lauar an vr  
 may tuth a'n nef · arte the'n lur  
     the cous worthy'n  
 the thyskyblon · yv serryys mur  
 ha'n yethewon · gans nerth pup vr 885  
     yge kerhyn

## ORTOLANUS

o maria · lauar thethe  
 pur wyr me a · the galile  
     del leuerys  
 ha dres henna · porth cof lauar 890  
 confort yn ta · thy'mmo pedar  
     mur yu kyrys

---

[*hic venit maria ad apostolos et dicit eis in Ga-  
 lilea*]

## M. MAGD.

lemmyn a abesteleth  
     lauaraf theugh newothow  
 ihesu dassserghys a'n beth 895  
     me a'n guelas agynsow  
 wortio y keusys yn weth  
     y vyrys y wolyow  
 aga guelas o trueth  
     the'n bys kyns ens ylyow 900

## THOMAS

tav ty wreck gans the whethlow  
     ha cous guyr del y'th pysaf  
 cryst a fue lythys garow  
     y vos byw my ny gresaf

MARY MAGDALENE.

Christ, hear my voice, · say the hour  
That thou comest from heaven · again to the earth  
    To speak with us.  
Thy disciples · are very sad,  
And the Jews · with violence always 885  
    Are round about them.

GARDENER.

O Mary, · tell them,  
Truly I go · to Galilee,  
    As I said;  
And besides that, · bear in memory to speak 890  
Good comfort · to Peter by me;  
    Much he is loved.

[*Here Mary comes to the apostles, and says to them  
in Galilee :—*]

MARY MAGDALENE.

Now, O apostles,  
    I will tell you news :  
Jesus is risen from the tomb ; 895  
    I saw him lately,  
I spoke to him also,  
    I looked on his wounds,  
It was pitiful to see them ;  
    To the world rather they are healings. 900

THOMAS.

Silence, thou woman, with thy tales,  
    And speak truth, as I pray thee ;  
Christ who was cruelly slain,  
    To be alive I will not believe ;

na wast na moy lauarow 905  
 rak gowegneth ny garaf  
 agan arluth yw marow  
 ellas guyr a lauaraf

M. MAG.

guyr a gousaf vy thomas  
 ha me a'n pref kyn kescar 910  
 agensow my a'n guelas  
 an arluth na'n gefes par  
 ha gynef y tanfonas  
 y te theugh pare veugh war  
 kepar ha del ambasas 915  
 ny hynwys thy'm saw pedar

66<sup>a</sup>.

THOMAS

tav ha na gous ty venen  
 me a'th pys scornys gynen  
*lemyn* na wra  
 stout awos castel maudlen 920  
 mar querth me a ter the pen  
 thy's awartha

M. MAGD.

awos ovn my ny tauwaf  
 me a'n pref guyr a gousaf  
 kyns ys dybarth 925  
 kepar del yv myghtern nef  
 gans a'n tas dev yma ef  
 a thyow barth

PETRUS

a ihesu cryst guyn ow bys  
 clewas y vones sevys 930  
 yn mes a'n beth  
 rak me a wor fest yn ta  
 y vos map the varia  
 ha dev yn weth

L. 910. *Kescar* is a puzzling word here; in P. 24. 3 it is translated "poverty," and in O 360 it appears to be a verb; the Breton *kez* is "a beggar," but Mary Magdalene is repre-

OUR LORD JESUS CHRIST. 73

Waste no more words, 905  
 For I do not love falsehood ;  
 Our Lord is dead ;  
 Alas ! I speak the truth.

MARY MAGDALENE.

I speak true, Thomas,  
 And I will prove it, though poor. 910  
 Lately I saw him,  
 The Lord (none is found equal to him),  
 And by me he sent,  
 I swear to ye, as ye may be aware,  
 Like as he promised ; 915  
 He named to me none but Peter.

THOMAS.

Silence, and speak not, thou woman !  
 I pray thee, mockery with us  
 Now do not make ;  
 Stout though Castle Maudlen be, 920  
 If thou dost I will break thy head  
 To thee from above.

MARY MAGDALENE.

I will not be silent from fear ;  
 I will prove it true what I say  
 Before that *we* separate. 925  
 Like as he is King of heaven,  
 He is with God the Father,  
 On his right side.

PETER.

Ah ! Jesus Christ, happy am I  
 To hear that he is risen 930  
 Out of the tomb ;  
 For I know very well  
 That he is son to Mary,  
 And God likewise.

sented as wealthy : see l. 857 and 920. Also D 486.

L. 914. *we* B ; making the version " towards ye."

L. 928. *parth* B.

## THOMAS

peder tav ha gas the flous 935  
 rak euereth yv the gous  
 ef the seuel  
 byth ny yl awos an bys  
 den vyth bones dasserhys  
 wose merwel 940

## JACOBUS MAJOR

a gil thomas fest yn ta  
 map dev dasserhy a wra  
 pan y vynno  
 rak ihesu map maria  
 ef a wruk nef ha'n bys-ma 945  
 tra uyth nago

## THOMAS

a iamys thy's ny dal man  
 den a vo marow certan  
 ny thasvew nes  
 vfereth fol yv na'n gas 950  
*lemmyn* mos the tharyuas  
 tra na wra les

## JOHANNES

a thomas assosa fol  
 hen yv agan crygyans ol  
 ihesu cryst woge merwel 955  
 y vones gorrys yn pry  
 woge henna dasserghy  
 the pen try dyth ha seuel

## THOMAS

a iowan na gous a drues  
 rak ahanas marth a'm bues 960  
 ty the leuerel folneth

THOMAS.

Peter, peace, and leave thy mockery, 935  
 For idle it is to say  
     That he is risen.  
 Never can, for the world,  
 Any man be raised  
     After dying. 940

JAMES THE GREATER.

Thomas, very well it may be ;  
 The Son of God will rise  
     When he will ;  
 For Jesus Son of Mary,  
 He made heaven and this world ; 945  
     Every thing was not.

THOMAS.

O James, it is of no use for thee ;  
 A man who is dead certainly  
     Does not live again.  
 Foolish idleness it is not to leave it, 950  
 But to go to assert  
     A thing of no benefit.

JOHN.

O Thomas, thou art a fool ;  
 That is our belief of all :  
     Jesus Christ after dying, 955  
 To be put into the ground,  
 After that to rise again  
     At the end of three days, and to stand up.

THOMAS.

O John, speak not absurdly,  
 For my wonder at thee is great, 960  
     That thou shouldst speak folly.

cryst a fue dre galarow  
 yn grous pren gury's pur varow  
 war nep a'n gрук ow molleth

## BARTHOL.

thomas crys thy'm kyn of los 965  
 ny'n gyfye den gallos  
 the'n mernens y worre ef  
 ragon y fynnes merwel  
 ha mos yn beth ha seuel  
 rak dry pup crystyon the'n nef 970

66<sup>b</sup>.

## THOMAS

a bertyl asoge mvs  
 ha goky dres ol an dus  
 py ytho fol  
 dev a alse hep merwel  
 gul the pup den ol sylwel 975  
 dres an beys ol

## MATHEUS

hen yv guyr ef a galse  
 pup tra y thyswul arte  
 moy ys na fe  
 saw bytegyns ragon ny 980  
 cryst a vynnas mos yn pry  
 ha dasuewe

## THOMAS

h'essoge goky mathew  
 mar asos fur ty a tew  
 hag a ymden 985  
 ny vew dre ver lauarrow  
 nep a wyls o marow  
 war an grous pren

L. 983. *hessoge* = *ha assoge*.

OUR LORD JESUS CHRIST. 77

Christ through sufferings was  
Indeed put to death on the cross tree;  
My curse on him that did it!

BARTHOLOMEW.

Thomas, believe me, though I am gray ; 965  
Man could not have power  
To put him to death.  
For us he would die,  
And go into the tomb, and rise,  
To carry all Christians to heaven. 970

THOMAS.

O Bartholomew, thou art mad  
And stupid beyond all the men  
Who are fools.  
God, without dying, might have  
Caused all men to be saved, 975  
Over all the world.

MATTHEW.

That is true, he could  
Destroy every thing again,  
That it be no more.  
But nevertheless for us, 980  
Christ wished to go into the ground,  
And to live again.

THOMAS.

And thou art a fool, Matthew ;  
If thou art prudent thou wilt be silent,  
And withdraw. 985  
He lives not through many words,  
Whom I saw, he was dead  
On the cross tree.



## PHILIPPUS

ellas the vos mar wokky  
 cammen na vynyth crygy 990  
 pen vyghterneth  
 hag ef ow cous thy'nny ny  
 woge merwel y syvy  
 yn mes a'n beth

## THOMAS

tav sethe vyn ty phelip 995  
 rak pur wyr ty a gam *dip*  
 warnotho ef  
 cryst o brew y esyly  
 ha war y corf myl woly  
 ellas ny sef 1000

## IACOBUS MAJOR

a na lauar yn della  
 ihesu an arluth guella  
 na yl syuel  
 rak pur wyr dasserghys yw  
 bos y seruont nagos guyw 1005  
 da yth heuel

## THOMAS

a ty iacob bew a pe  
 y seruont me a vye  
 fest yn lowen  
 sav ef ny vew gas the son 1010  
 an dreyn bys yn ympynnyon  
 eth yn y pen

## SYMON

kynseth an dreyn yn y pen  
 dre'n golon yn tenewen  
 guylys an guv 1015

## PHILIP.

Alas! to be so foolish!  
 Crookedly, thou wilt not believe 990  
     The Head of sovereignty;  
 And he saying to us  
 That after dying he would rise  
     Out of the tomb.

## THOMAS.

Sit silent, wilt thou, Philip, 995  
 For most truly thou swearest wrongly  
     About him.  
 Christ's limbs were bruised,  
 And on his body a thousand wounds;  
     Alas! he is not risen. 1000

## JAMES THE GREATER.

O do not say so,  
 That Jesus the best Lord  
     Cannot rise,  
 For very truly he is risen;  
 To be his servant thou art not worthy, 1005  
     It appears well.

## THOMAS.

O thou James, if he were alive,  
 His servant I would be  
     Very joyfully.  
 But he is not alive, leave off thy noise; 1010  
 The thorn even into his brain,  
     Went to his head.

## SIMON.

Though the thorn went into his head,  
 Through the heart in his side  
     The spear was seen, 1015

bytegyns reys yv crygy  
ihesu cryst the thasserghy  
del yw guyr thyw

## THOMAS

a symon na gous vn ger  
navyth navyth yn a wher  
ny seuys nes  
saw yn della mara pe  
warbarth ol ny a vye  
marthys at es

1020

67<sup>a</sup>.

## IUDA

syr thomas yn della yv  
ef re thassorghas hythyw  
yn mes a'n beth  
rak na wrello dasserghy  
neffre nygen byen ny  
ioy hep thyweth

1025

1030

## THOMAS

a iude iude gas the gres  
y golon squyrdys a les  
me a welas  
awos a gousa den vyth  
an kerth corf-ne gorthewyth  
ny thassorghas

1035

## ANDREAS

tav thomas ha na gous ger  
pur wyr agan arluth ker  
dasserghys yw  
yn sur re re thyscryssys  
rak maria a geusys  
worto hythyw

1040

## THOMAS

asota gokky androw  
an voran re geusys gow  
na preder ken

1045

Nevertheless need is to believe  
Jesus Christ to rise again,  
As he is true God.

THOMAS.

O Simon, do not speak a word;  
Never, never, unhappily, 1020  
He has not risen again.  
But if it were so,  
Together we should all be  
Exceedingly at ease.

JUDAH.

Sir Thomas, it is so, 1025  
He has risen again to-day  
Out of the tomb.  
For if he should not rise again,  
Never with us would there be  
Joy without end. 1030

THOMAS.

O Judah, Judah, leave thy belief;  
His heart torn in pieces  
I saw.  
Notwithstanding what any man may say,  
That same body will remain; 1035  
It has not risen.

ANDREW.

Peace, Thomas, and say not a word;  
Very truly our dear Lord  
Is risen again.  
Surely too much thou hast disbelieved, 1040  
For Mary has spoken  
With him to-day.

THOMAS.

Thou art a fool, Andrew;  
The girl has told a lie,  
Do not think otherwise. 1045

neffre ef the thasserghy  
me ny fynnaf y grygy  
bew hedre ven

MAR. MAGD.

ny leuerys vn ger gow  
rak thy'm ol y wolyow  
a thyswethas  
ha the henna me a vyn  
don dustuny pup termyn  
bos guyr an cas

1050

[*hic descendant thomas et maria magd.*]

THOMAS

awos lauarrow trufyl  
ny grysaf thy's ty a fyl  
gul thy'm crygy  
kyn whrylly flattre mar mur  
ahanas tra uyth ny'm dur  
kyn thos bysy

1055

1060

MARIA MAGD.

me a leuer an guyr thy's  
an el thy'n a leuerys  
sur worth an beth  
y vos yn ban dasserghys  
ha the nef gollow gyllys  
gans mur eleth

1065

THOMAS

tav flattores na gous moy  
ny fynnaf thy'so crygy  
y vos the'n nef  
an corf a wyllys marow  
mur yv ow fyenasow  
war y lerg h ef

1070

That he ever rose again  
I will not believe it  
As long as I am alive.

MARY MAGDALENE.

I have not said an untrue word ;  
For to me all his wounds 1050  
He shewed.  
And to that I will  
Bear witness at all times,  
That the case is true.

*[Here let Thomas and Mary Magdalene go  
down.]*

THOMAS.

Notwithstanding vain words, 1055  
I do not believe thee ; thou failest  
To make me believe.  
Though thou dost chatter so much,  
Any thing from thee regards me not,  
Though thou be busy. 1060

MARY MAGDALENE.

I tell thee the truth ;  
The angel said to us,  
Surely at the tomb,  
That he was risen up,  
And was gone to the bright heaven, 1065  
With many angels.

THOMAS.

Peace, chattering woman, say no more ;  
I will not believe thee,  
That is gone to heaven  
The body which I saw dead ; 1070  
Great are my anxieties  
After him.

## MAR. MAGD.

sur maria iacobe  
 ha maria salome  
 thy'm dustyny 1075  
 kepar ha me a welas  
 del leuaraf thy's an cas  
 gura y crygy

67<sup>b</sup>.

## THOMAS

byth ny yl mos y'm colon  
 an corf marow thyragon 1080  
 the thasserghy  
 pan predyryf a'y passyon  
 moreth a'm kymmer yn scon  
 ragtho govy

## MARIA MAGD.

yma marth' thy'm ahanas 1085  
 bos the golon mar calas  
 na'n crygyth ef  
 mar ny wreta y crygy  
 byth ny thueth neffre the'n ioy  
 sur vs yn nef 1090

## THOMAS

tav the gy lemmyn rak meth  
 gans ihesu nyn sos pryveth  
 sur yn della me a grys  
 peghadores es hep gow  
 an brassa ege yn pow 1095  
 gans pup ol ty o gylwys

## MA. MAGD.

me re bue peghadoras  
 a peghas marthys yn fras  
 war ihesu me a cryas  
 ow trespas thy'nmo gafe 1100

MARY MAGDALENE.

Surely Mary mother of James,  
And Mary Salome,  
Will witness to me ; 1075  
Like as I saw,  
So I tell the case to thee ;  
Do believe it.

THOMAS.

Never can it go into my heart,  
That the body dead before us 1080  
Should rise again ;  
When I think on his passion,  
Grief takes me immediately  
For him, wo is me !

MARY MAGDALENE.

There is to me wonder of thee, 1085  
That thy heart is so hard,  
Thou believest it not.  
If thou dost not believe it,  
Never shalt thou come to the joy  
Surely which is in heaven. 1090

THOMAS.

Silence thou, now, for shame ;  
With Jesus thou art not privy  
Surely so, I believe ;  
Thou art a sinner without a lie ;  
The greatest that was in the country 1095  
By every body thou wast called.

MARY MAGDALENE.

I have been a sinner ;  
I have sinned wondrous much ;  
On Jesus I cried,  
That he would forgive me my trespass ; 1100



ha thy'm ef a leuerys  
 the pegh thy's a vyth gefys  
 dre the fay ythos sylwys  
 ha na moy na wra peghe

thomas ythos pur woky 1105  
 drefen na fynnyth crygy  
 an arluth the thasserghy  
 du pask vyttyn

nep na crys ny fyth sylwys  
 na gans dev ny vyth trygys 1110  
 ha rak henna me a'th pys  
 creys a termyn

## THOMAS

sens the clap na fyth bysy  
 rak ny fynnaf thy's crygy  
 an corf a wyls a vy 1115

tackys yn grous gans kentrow  
 gans gu lym y a'n guanas  
 dre an golon may resas  
 the'n dor an gos a cothas  
 hag a'n gрук ef scon marow 1120

ny yl an corf-na bewe  
 na seuel yn ban arte  
 sur ty venen  
 nynsus den vyth a bys-ma  
 a wra gul thy'm yn tor-ma 1125  
 crygy nahen

## MAR. MAGD.

thomas ty yv muskegys  
 hag yn muscokneth gylls  
 drok yv gynef vy lemmyn  
 me a'th cusyl a grysy 1130  
 ha ma ny wreth yn teffry  
 ty a fyth sur edrek tyn

And he said to me,  
Thy sin is forgiven to thee,  
Through thy faith thou art saved,  
And no more do not sin.

Thomas, thou art very stupid, 1105  
Because thou wilt not believe  
The Lord to have risen  
Easter-day morning.  
Who believes not shall not be saved,  
Nor with God shall he dwell, 1110  
And for that, I pray thee,  
Believe in time.

## THOMAS.

Hold thy prate, nor be busy,  
For I will not believe thee ;  
The body was seen by me 1115  
Fastened on the cross with nails ;  
With a sharp spear they pierced him,  
So that it passed through the heart ;  
To the earth the blood fell,  
And made him soon dead. 1120

That body cannot live,  
Nor rise up again,  
Surely, thou woman.  
There is not any man of this world  
Who shall make me now 1125  
Believe otherwise.

## MARY MAGDALENE.

Thomas, thou art mad,  
And in madness lost ;  
Evil it is with me now.  
I advise thee to believe, 1130  
And if thou dost not, seriously,  
Thou shalt have surely sharp repentance.

68<sup>a</sup>.

THOMAS

genough aban na'm byth cres  
thywortheugh mennaf mones

adro yn pow

1135

nynsough lemmyn gokyas

yn della dev thu'm gueres

ny garaf gow

*tunc Ihc. uenit ad apostolos et dicit [in Galilea  
januis clausis osculatur eos]*

IHC.

cres dev a abesteleth

my cryst the seuel a'n beth

1140

creseugh yn ta

rak certan kemmys a'n crys

ha a vo lel vygythys

sylwel a wra

PETRUS

a arluth ker guyn ow bys

1145

the welas yn tasserghys

ihesu kyn wruk the naghe

luen tregereth me a pys

del vs yethewon pup prys

omma worth agan baghe

1150

ihesu arluth nef ha beys

ha sylwadur thy'n keffrys

gaf thy'mmo vy ow trespys

rak mur yv ow govygyon

yma thy'm sur edrek tyn

1155

rak the naghe gy lemmyn

mercy pysaf pup termyn

yn certan a luen golon

IHC.

pedar gyffyens ty a fyth

rak the eddrekk yv perfyth

1160

dre'n spirys sans

THOMAS.

With you since there is no peace for me,  
From you I will go

About in the country.

1135

Are ye not now fools ?

So God help me,

I love not lies.

*Then Jesus comes to the apostles, and says [in  
Galilee, the doors being closed, he kisses them:]—*

JESUS.

The peace of God, O apostles !

I Christ to rise from the tomb,

1140

Believe well ;

For certainly as many as believe it,

And are faithfully baptized,

Shall be saved.

PETER.

O, dear Lord, happy is my lot

1145

To see thee risen again,

Jesus, though I denied thee.

Abundant mercy, I pray,

As the Jews are always

Here laying snares for us.

1150

Jesus, Lord of heaven and earth,

And Saviour to us also,

Pardon me my trespass,

For great are my sorrows.

For surely sharp repentance is to me

1155

For denying thee : now

Mercy I pray at all times,

Certainly, with full heart.

JESUS.

Peter, pardon thou shalt get,

For thy repentance is perfect,

1160

Through the Holy Ghost.

par del y'th prynnys yn ker  
*ha fasta sy the vreder*  
*yn luen grygyans*

IOHANNES

a arluth ythof lowen 1165  
 ty the vynes dos gynen  
 omma th'agan lowenhe  
 henna me a leuer wheth  
 ythesen dre pur hyreth  
 war the lergh ov th'ymwethe 1170

IHC.

thywortheugh my a thu'm glas  
 a thyow barth the thu tas  
 yth ysethaf  
 thagas fastye yn crygyans  
 theugh confort a spyrys sans 1175  
 a thanfonaf

IACOBUS MAJOR

arluth assyv varthusek  
 pan thueth ihesu gallosek  
 th'agan myras  
 ha leuerel thy'nny cres 1180  
 asso fast ytho dyges  
 agan daras

[*hic recedit ihc. ab apostolis*]

68b. ef yv arluth a allos  
 hag a prynnas gans y wos  
 pobel a'n beys 1185  
 ihesu cryst the thasserghy  
 vn deyth vs ow tos goy  
 kemmys na'n crys

MATHEUS

thy'n kyns ef a leuerys  
 ol annotho del whyrys 1190  
 yn nor bys-ma

Like as I redeemed thee dearly,  
Strengthen also thy brethren  
In full belief.

JOHN.

O Lord, I am glad 1165  
That thou wouldst come with us  
Hither, for our joy ;  
That I will say likewise,  
We are, through great longing,  
After thee pining. 1170

JESUS.

From you I go to my country ;  
At the right side of God the Father  
I shall sit.  
To strengthen you in belief,  
To you the comfort of the Holy Ghost 1175  
I shall send.

JAMES THE GREATER.

Lord, it is wonderful ;  
When thou comest, Jesus powerful,  
To look at us,  
And to speak peace to us, 1180  
Though they were fast, thou didst open  
Our doors.

*[Here Jesus goes away from the apostles.]*

He is the Lord of power,  
And he has purchased with his blood  
The people of the world ; 1185  
That Jesus Christ is risen again,  
A day is coming, miserable  
As many as believe it not.

MATTHEW.

To us he told before  
All that had been done by him 1190  
On the face of this world ;

rag a'n preнна y fyrwy  
 hag arte y tasserghy  
 woge henna

## JOHANNES

by ny geusy ken ys wyr 1195  
 nep a formyas mor ha tyr  
 hag ol pup tra  
 yn weth ol rag agan les  
 y fue gynys a wyrhes  
 ker maria 1200

## IACOBUS MINOR

ihesu asse yllyn ny  
 lemmyn kymeres mur ioi  
 gothfos the wyr  
 cryst agan prennas yn tyn  
 ef the thos the gous worthy'n 1205  
 th'agan dysyr

## SYMON

lemmyn leuerys thomas  
 an arluth na thassorghas  
 prof ny wra  
 warbarth ol del y'n guelsyn 1210  
 thyragon ow cous worthy'n  
 map maria

## IUDAS

thu'm tybyans wheth ef ny grys  
 bos ihesu cryst dasserghys  
 dre y mur ras 1215  
 yma dout thy'm pur theffry  
 mars ef a'n creys nagusy  
 aberth yn fas

L. 1207, *leueryns* B.

To redeem it he would die,  
And again he would rise,  
After that.

JOHN.

Thou never sayest other than the truth ; 1195  
He who created sea and land,  
And all things,  
Also all for our advantage  
He was born of a virgin,  
Dear Mary. 1200

JAMES THE LESS.

Jesus, permit that we may  
Now receive great joy,  
To know truly,  
That Christ, who redeemed us painfully,  
He came to speak to us 1205  
At our desire.

SIMON.

Now let Thomas say  
The Lord has not risen ;  
He will not prove *it*.  
All together as we have seen him 1210  
Before us speaking to us,  
The Son of Mary.

JUDAH.

To my thinking, he does not yet believe  
Jesus Christ to be risen again,  
By his great grace. 1215  
There is fear to me really,  
Unless he believe it, he is not  
Within the faith.



## ANDREAS

the grygy thomas a thue  
 rag gans ov arluth y fue 1220  
 kyns lemmyn marthys kerys  
 ha kemmys an gorthyo ef  
 gans mur ioy y tue the'n nef  
 dre y thadder oberys

## PHILIPPUS

me a leuer thywhy why 1225  
 ol warbarth don dustuny  
 bos cryst a'n beth dasserghys  
 ny a'n gorthyp certan ef  
 y fue gynen arluth nef  
 ha worthy'n ol a geusys 1230

---

[*cleophas et socius ambulant in platea*]

## CLEOPHAS

a cowyth me re clewas  
 tus ow cous mur a barth bras  
 yn geyth hythew  
 cryst a fue yn groug gorrys  
 yn mes a'n beth dasserghys 1235  
 certan ythyw

69<sup>a</sup>.

## SOCIUS

hep dout marsyw guyr henna  
 me a vyn mos alemma  
 pur thystough th'y  
 rak dev yv ha den yn weth 1240  
 don agan offryn the'n beth  
 yn fen guren ny

## CLEOPHAS

ru'm leaute dun a thystough  
 namna fue ow colon trogh  
 pan wyllys gorre an gu 1245

ANDREW.

To believe Thomas will come ;  
 For by our Lord he was 1220  
     Before now greatly loved ;  
 And as many as worship him,  
 With great joy shall come to heaven,  
     By his goodness wrought.

PHILIP.

I say to you, 1225  
 All together to bear witness  
     Christ to be risen from the tomb :  
 Certainly we will answer for it,  
 The Lord of heaven was with us,  
     And spoke to us all. 1230

[*Cleophas and his companion walk on the stage.*]

CLEOPHAS.

O companion, I have heard  
 People speaking in great part,  
     On this day,  
*That* Christ, who was put on the cross,  
 Out of the tomb risen again 1235  
     Certainly is.

COMPANION.

Without doubt, if that be true,  
 I will go hence  
     Very directly to him,  
 For he is God and man also ; 1240  
 Carry our offering to the tomb,  
     At once we will.

CLEOPHAS.

By my truth, let us go immediately ;  
 My heart was almost broken  
     When I saw the lance put 1245

yn golon dre'n tenewen  
 ha'n gurn spurn war y pen  
 rag ef o pur wyr map du

## SOCIUS

whet yma mur a lostvan  
 yn ov colon ow honan 1250  
 ol ragtho ef  
 awos trauyth nynso reys  
 mos the worre the'n mernes  
 map dev a'n nef

## IHC.

bos trest thywhy pendra wher 1255  
 ha ponfosyk agas cher  
 may though serrys  
 nagues ioy y ges colon  
 lemyn dar nep marthegyon  
 vs wharfethys 1260

## CLEOPHAS

*tu peregrinus es*

a nynsose pryern  
 vfereth yv thy's govyn  
 pyth yv an marth a wharfe  
 a vn profus bynyges  
 yn grous ha thyw vreghe a les 1265  
 squerdys y treys ha'y thywle

## SOCIUS

ha ene dre gallarow  
 woge y vos gurns marow  
 tus yn beth a'n anclethyas  
 rak henna mos a wren th'y 1270  
 del yv leuerys thy'nny  
 lemmyn ef re thassorhas

Into the heart through the side,  
And the crown of thorns upon his head ;  
For he was very truly the Son of God.

COMPANION.

There is yet much burning  
In my heart of myself, 1250  
All for him.  
Because of any thing it was necessary not  
To go to put to death  
The Son of God of heaven.

JESUS.

What is your grief, that ye are sad ? 1255  
And *why* troubled *is* your cheer,  
That you should be sorrowful ?  
Nor is joy in your heart ;  
But doubt of some wonders  
Which have occurred. 1260

CLEOPHAS.

*Art thou a stranger ?*

If thou art not a stranger,  
It is idle for thee to ask  
What is the wonder which has occurred,  
Of a blessed prophet  
On a cross, and *his* arms extended, 1265  
Torn his feet and his hands.

COMPANION.

And *his* soul through sorrows.  
After he was put to death,  
People buried him in a tomb ;  
For that we are going to it, 1270  
As it is told to us  
That now he has risen again.

IHC.

ysough gokky ha fellyon  
 ha teul yn agas colon  
 rak fout crygy  
 reys o the cryst mos yn beth  
 ha the pen try deyth yn weth  
 sur dasserghy

1275

CLEOPHAS

dasserhy sur ef a wruk  
 ha mur a paynys *re thuk*  
 war y corf ker  
 y whylsyn y verthurye  
 hag yn grous pren y squerdye  
 drok agan cher

1280

IHC.

ragas bo cres ha mur ioy  
 pyth yv teulys genough why  
 bos erbyn nos  
 an corf a whyleugh deffry  
 ganso ytheugh yredy  
 sur yn y clos

1285

1290

69<sup>b</sup>.

SOCIUS

kepar del eson yn weth  
 keffrys yn kueth yn moreth  
 ragtho hep fravs  
 ny iuggyn mones nep pel  
 lemmyn bys yn vn castel  
 henwys emmavs

1295

IHC.

lemmyn me a grys yn ta  
 y fynnaf vy mos pella  
 es ough haneth  
 sav bytygyns cresough why  
 an corf-na the thasserghy  
 kyns yv aneth

1300

JESUS.

Ye are foolish and dupes,  
And deceived in your heart,

For want of belief.

1275

Need was to Christ to go to the tomb,  
And at the end of three days also  
Surely to rise again.

CLEOPHAS.

Rise surely he did,  
And many pains he bore  
On his dear body.

1280

We have seen them martyr him,  
And tear him on the cross-tree ;  
Evil *is* our cheer.

JESUS.

Peace be to you and great joy !  
What is purposed by you

1285

To be against night ?  
The body which you seek really,  
With it ye shall go indeed,  
Surely into his glory.

1290

COMPANION.

Like as we were also,  
Both in grief *and* in sorrow  
For him, without deceit,  
We do not think to go any distance,  
But so far as a village  
Called Emmaus.

1295

JESUS.

Now I believe well,  
I will go further  
Than you to-night ;  
But nevertheless believe ye,  
That body to rise again  
Before it is to-night.

1300

## CLEOPHAS

tryk gynen a gouwyth ker  
 rak namnag yw gorthuer  
 ha dewethas 1305  
 yma thy'mmo cowyth da  
 mur a ioy sur yn tor-ma  
 a'th tyryvas

[*hic paratur panis*]

## IHC.

ytho gyneugh me a tryk  
 y ges byth ioy na thyfyk 1310  
 theugh lauara  
 yssetheugh a termyn ver  
 a-thyrageugh me a ter  
 torth a vara

[*ostendit eis vulnera*]

## SOCIUS

a arluth pen ylyow 1315  
 me a wel the wolyow  
 warbarth a les

[*hic transiet Jhc de cleophas et socius*]

kettel tersys an bara  
 aswonys cryst a gara  
 mar tha del reys 1320  
*nonne cor nostrum ardens erat nobis in uia*

## CLEOPHAS

a nynsese ynnon ny  
 agan colon ow lesky  
 a ihesu map maria  
 pan wruk an bara terry  
 ha'n sryptor y egyry 1325  
 literas nobis in via

L. 1309. dryk B.

CLEOPHAS.

Stay with us, O dear companion,  
For it is almost dark,

And late.

1305

There is to me a good companion;  
Much of joy surely at this time  
He will shew thee.

[*Here bread is got ready.*]

JESUS.

Now with you I will stay;  
To ye be joy unfailing,  
I say to you.

1310

Sit for a short time;  
Before you I will break  
A loaf of bread.

[*He shews them his wounds.*]

COMPANION.

O Lord, head of healings,  
I see thy wounds  
All together disclosed.

1315

[*Here Jesus shall pass away from Cleophas and  
his companion.*]

As thou didst break the bread,  
I knew Christ whom I love,  
As well I ought.

1320

*Did not our heart burn within us in the way?*

CLEOPHAS.

Ah! was not within us  
Our heart burning?  
O Jesus, Son of Mary;  
When he did break the bread,  
And open the Scripture,  
Literas nobis in via.

1325



## SOCIUS

ese dour ha ponvos bras  
 wharre y gen lowennas  
 kettel thueth er agan pyn  
 ny gen bo whans guariorw 1330  
 a les ol y wolyow  
 a-thyragon pan guylsyn

## CLEOPHAS

ny a yl bos lowenek  
 guelas ihesu galosek  
 arluth a ras 1335  
 ef yv sur luen a verci  
 nep a wrello y pygy  
 ny fyl a gras

## SOCIUS

ny a fyn leuerel ol  
 yn pow sur the pub den ol 1340  
 fatel wrussyn ny keusel  
 orth an arluth ker ihesu  
 ha mettye orto hythu  
 yn forth certan dyougel

[*cleophas et socius transeunt versus apostolos*]

70<sup>a</sup>. *tunc thomas ueniet ad apostolos et dicit petrus*

## PETRUS

thomas lemmyn gueyt crygy 1345  
 an arluth the thasserghy  
 rak omma y fue gynen  
 ha kekemmys na'n cresso  
 goef termyn a theffo  
 deuones a brys benen 1350

L. 1327. Pryce has "warmth" for *dour*, but I do not

COMPANION.

There was water (?) and great trouble ;  
 Soon he gladdened us,  
     When he came to meet us ;  
 We had no want of pastimes, 1330  
 All his wounds disclosed  
     When we saw before us ?

CLEOPHAS.

We may be joyful  
 To see Jesus the powerful  
     Lord of grace ; 1335  
 He is surely full of mercy ;  
 He who does to him pray  
     Shall not fail of favour.

COMPANION.

We will tell all,  
 Surely to every man in the country, 1340  
     How we did speak  
 To the dear Lord Jesus,  
 And meet him to-day  
     On the road certainly, positively.

[*Cleophas and his companion go towards the  
 apostles.*]

*Then Thomas shall come to the apostles, and Peter  
 says :—*

PETER.

Thomas, now take care to believe 1345  
 The Lord to rise again,  
     For here he was with us ;  
 And whoever does not believe it,  
 Unhappy the time that he came,  
     Nurtured by the breast of woman. 1350

know on what authority.

ha whet mur ov galarow  
bones ow arluth marow  
ha na'n guelaf

1380

## MATHEUS

hythew a tryckes yn tre  
thyragos ty a'n guelse  
byw yn poynt da  
an guyryoneth kyn clewyth  
awos tra uyth ny'n cregyth  
marth yv henna

1385

## THOMAS

a synte mari mathew  
mar a colyth ty a tew  
gans the whethlow  
gul ges ahanaf a wreth  
marth yv gynef na thues meth  
ow keusel gow

1390

70<sup>b</sup>.

## PHILIPPUS

thomas gov ef ny geusys  
saw thy'so y leuerys  
kepar del yw  
cryst yv pen gor ha benen  
yn chem-ma y fue gynen  
pur wyr hythyw

1395

## THOMAS

a phylip geneugh ny fue  
mar ny vyth an whethlow due  
yn ages mysk  
dre pur anger ha duon  
me a wor lour nep onon  
sur me a wysk

1400

And yet great *are* my sorrows,  
To be my Lord dead,  
And I see him not. 1380

MATTHEW.

To-day, if thou hadst staid at home,  
Before thee thou wouldst have seen him  
Living, in good point.  
Though thou hearest the truth,  
For any thing thou dost not believe it ; 1385  
That is a wonder.

THOMAS.

O Saint Mary ! Matthew,  
If thou wilt listen, thou wilt be silent  
With thy tales. 1390  
Thou dost make a jest of me ;  
It is a wonder to me, shame comes not  
Speaking lies.

PHILIP.

Thomas, he has not told a lie,  
But he said it to thee  
Like as it is. 1395  
Christ, who is head of man and woman,  
In this house was with us,  
Very truly, to-day.

THOMAS.

O Philip, he was not with you ;  
If the idle tales be not finished 1400  
Amongst you,  
For very anger and vexation,  
I know very well some one  
Surely I shall strike.

## IACOBUS MINOR

thomas serry thy's na dal	1405
cryst arluth merciabal	
dassorghas sur	
ahanas marth yv gyne	
mar a kylllyth the ene	
nynsos den fur	1410

## THOMAS

ov bos serrys nynsyw marth	
ages bones ol warbarth	
porrys worth ov duwenhe	
duon agas lauarow	
ha hyreth bos cryst marow	1415
pur wyr a yl ow guethe	

## BARTHOLO.

warlergh cryst mar asos trest	
lemmyn pur lowenek fest	
bos ty a yl	
crys ef the seuel a'n beth	1420
ha lowene hep thyweth	
thy'so ny fyl	

## THOMAS

fettel allaf vy crygy	
corf ihesu the thasserghy	
a wyls a vy marow	1425
an laddron a'n dyalas	
dre lyes torment ahas	
ha dre mur a galarow	

## SYMON

aban na dal the gesky	
dout tan yfarn the'th lesky	1430
bos dyscregyk	

JAMES THE LESS.

Thomas, anger avails thee not ; 1405  
 Christ, the Lord merciful,  
     Has surely risen again.  
 Of thee a wonder is to me ;  
 If thou lovest thy soul,  
     Thou art not a wise man. 1410

THOMAS.

That I should be angry is no wonder,  
 All of you together being  
     Willed to grieve me.  
 Grief of your speeches,  
 And sorrow that Christ is dead, 1415  
     Very truly may destroy me.

BARTHOLOMEW.

After Christ if thou art grieved,  
 Now very joyful indeed  
     Thou mayest be.  
 Believe him to have risen from the tomb, 1420  
 And joy without end  
     Will not fail thee.

THOMAS.

How can I believe  
 The body of Jesus to have risen,  
     Which was seen by me dead ? 1425  
 The thieves mocked him,  
 By many torments unceasing,  
     And by many sorrows.

SIMON.

As it behoves thee not to jest, (?)  
 Fear hell-fire burning thee 1430  
     To be unbelieving.

ha maga fuer drok deffry  
mones the hepcor an ioy  
byth na thyfyk

## THOMAS

a symon my ny'm bues dout 1435  
the leuarow kyns yns stout  
ny dalons man  
ihesu the verwel mar scon  
dre pur hyreth ow colon  
mart yv na ran 1440

## IUDA

a creys the'n nep a'n guelas  
yn few aban dassorghas  
y fue gynen  
mur fest y gen lowenhas  
dotho ny thyalwhethas 1445  
gour ha benen

71<sup>a</sup>.

## THOMAS

ken ys wyr a leueryth  
iude mar a'm evn geryth  
me a'th pys thymmo gas cres  
tarosfan a thue deffry 1450  
war tus vas pan vons yn chy  
h'aga darasow degeys

## ANDREAS

thomas ty yv me a grys  
an gokye den yn beys  
ha henna yv drok 1455  
dout mar ny vynyth crygy  
bos yn yfarn ow lesky  
yn tan yn mok

And it would be a great evil indeed  
To go to reject the joy  
Never failing.

THOMAS.

O Simon, there is no fear to me ; 1435  
Although thy words be stout,  
They are not worth a mite.  
That Jesus died so soon,  
Through very sorrow that my heart  
Is not broken, *is* a wonder. 1440

JUDAH.

Oh ! believe those who saw him  
Living, when rising again,  
He was with us.  
Very much he rejoiced us ;  
To him we unlocked, 1445  
Men and women.

THOMAS.

Other than truth thou speakest.  
Judah, if thou lovest me well,  
I pray thee leave peace to me.  
Phantoms come indeed 1450  
Upon good people when they are in house,  
And their doors open.

ANDREW.

Thomas, thou art, I think,  
The foolishhest man in the world,  
And that is bad ; 1455  
Fear, if thou wilt not believe,  
To be in hell burning  
In fire, in smoke.



## THOMAS

andrev mur yv the thysyr  
 an dra-na na yl bos guyr  
 gul thy'm crygy  
 y vos yn ban dathserghys  
 ha the'n beys arte treyls  
 yssos goky

1469

*hic descendit thomas*

## CLEOPHAS

a thomas nynsyw goky  
 y thesas ow muskegy  
 yn mes a forth  
 ty [a] else sur crygy  
 the'n abesteleth deffry  
 galsos pur worth

1465

1470

## SOCIUS

mos a wren ny the'n castel  
 emavs gylwys dyongel  
 leuaraf thy's  
 ha war forth ny a gafas  
 ihesu yv arluth a ras  
 lemmyn thy'n crys

1475

## THOMAS

adres pow sur palmoryon  
 y a fyth mur gowygyon  
 hag a leuer the tus gow  
 nynsa y'm colon hytheu  
 why the geusel orth ihesu  
 ow arluth whek caradow

1480

## CLEOPHAS

an sryptor thy'n agores  
 pur wyr a thalleth moyses  
 ha lyes profus aral

1485

L. 1470. *gylses B.*L. 1480. *hythev B.*

THOMAS.

Andrew, it is much thy wish  
That thing which cannot be true 1460  
To make me believe;  
That he is up risen again,  
And turned again to the world:  
Thou art a fool.

*Here Thomas goes down.*

CLEOPHAS.

O Thomas, he is not a fool, 1465  
Thou art mad,  
Out of the way;  
Thou mightest surely believe  
To the apostles really:  
Thou art become very contrary. 1470

COMPANION.

We were going to the village  
Called Emmaus, clearly  
I tell thee;  
And on the road we met  
Jesus who is Lord of grace; 1475  
Now believe us.

THOMAS.

Around the country palmers surely  
Are great story-tellers,  
And tell people lies;  
It goes not into my heart to-day, 1480  
That you spoke to Jesus,  
My sweet Lord beloved.

CLEOPHAS.

The Scripture he opened to us,  
Truly from the beginning, Moses  
And many other prophets. 1485

L. 1470. *Worth* is perhaps the Welsh *gorth*.

me a wor y bones ef  
 arluth a'n bys-ma ha nef  
 cous ganso genen o mal

## SOCIUS

an arluth ihesu guella  
 a-thyragon torth vara 1490  
 ef a torras  
 a rak agan lagasow  
 a les ol y wolyow  
 ny a welas

## THOMAS

teweugh rak meth dew adla 1495  
 ym-thysquethas ny vynna  
 the plussyon a uelough why  
 a re'n arluth dev a ras  
 yma thy'mmo gorgys bras  
 ahanough yn pur deffry 1500

71<sup>b</sup>.

## CLEOPHAS

na gymer hemma gorgys  
 rak an arluth a geusys  
 hythew worthy'n yn geyth splan  
 crys y vones dasserghys  
 ha mar ny wreth ty sylwys 1505  
 neffre ny bythyth certan

## THOMAS

nynsyv crygy the beggars  
 hag a fo aga dyllas  
 cloutys gans dyuers pannow  
 nynsough lemmyn gowygyon 1510  
 ow mos dres pow flatturyon  
 ow leuerel an nethow

## SOCIUS

galsos lemmyn pur wokys  
 rak na fynnyth thy'n crygy  
 a foul thomas 1515

I know that he was  
 Lord of this world, and heaven ;  
 To talk with him the will was to us.

COMPANION.

The Lord Jesus, the best,  
 Before us a loaf of bread 1490  
 He broke.  
 Before our eyes,  
 Displayed all his wounds  
 We saw.

THOMAS.

Silence, for shame, *ye* two knaves, 1495  
 Represent to myself I will not  
 The sores which you saw ;  
 By the Lord God of grace,  
 There is to me a great distrust  
 Of you, in pure earnest. 1500

CLEOPHAS.

Do not take this distrust,  
 For the Lord spoke  
 To us to-day, in shining day-light.  
 Believe him to be risen again,  
 And if thou dost not, saved 1505  
 Never shalt thou be, certainly.

THOMAS.

It is not *fit* to believe beggars,  
 And their clothes being  
 Patched with divers cloths.  
 Are ye not now liars, 1510  
 Going through the country chattering,  
 Telling the news ?

COMPANION.

Thou art become now quite foolish,  
 For thou wilt not believe us,  
 O fool Thomas. 1515

galsos mur yn dyscrygyans  
 ny'm bus a'th lauarow whans  
 aga clewas

## OLEOPHAS

thomas ty yv dyscrygyk  
 pur wyr ha mur anfusyk 1520  
 ty a yl bos cuthygyk

na grys y vos dasserghys  
 yma thy's colon galas  
 na le ys ty the vynnas  
 gase the ves an er bras 1525  
 ken ny yllyth both sylwys

## THOMAS

ellas ny won pendra wraf  
 ow arluth rak na'n guelaf  
 neffre ny fynnaf crygy  
 ken ben vyth mar mur duwon 1530  
 er na hyndlyf y golon  
 gans ov luef dre y woly

*tunc ihesu veniet ad apostolos et dicit*

## IHC.

a abesteleth thyugh cres  
 lemmyn an daras dyges  
 fast warnough why sur kyn o 1535  
 me re thuth th'agas myres

[*januis clausis osculatur eos*]

y grygyans pup ol guythes  
 puppenagol a wharfo  
 a thomas doro the luef  
 yn woly guynys may fuef 1540  
 dre an golon

L. 1524. I read *leys* = *lehys*, and understand *vynnas* as signifying here "obstinacy."

Thou art gone much in unbelief;  
I have no want of thy words  
To hear them.

CLEOPHAS.

Thomas, thou art an unbeliever  
Most truly, and very mischievous; 1520  
Thou mayest be ashamed  
Not to believe him risen again.  
There is to thee a hard heart,  
Nor hast thou lessened thy will;  
Leave off the great defiance, 1525  
Else thou canst not be saved.

THOMAS.

Alas! I know not what I shall do,  
For I have not seen my Lord;  
I will not ever believe,  
Though there be ever so much grief, 1530  
Until I touch his heart  
With my hand through his wound.

*Then Jesus shall come to the apostles, and he  
says:—*

JESUS.

O apostles, to you in the midst  
Now of the opened door,  
Fast though it was surely on you, 1535  
I am come to see you;

*[The doors being closed, he salutes them.]*

His belief let every one keep,  
Whatever may happen.

O Thomas, put thy hand  
Into the wound where I was pierced 1540  
Through the heart;

L. 1525. I suppose *er* may be the Welsh *her*, "a challenge."

hag yn treys hag yn thyvle  
 crys yn tyn me the preenne  
 an grystonnyon

THOMAS

a arluth kymer pyte 1545  
 dev merci yn cheryte  
 gon lour ty yw  
 me a'th pys thy'm a gafe  
 ny gresyn ty the vewe  
 wheth bys hythew 1550

72<sup>a</sup>.

IHC.

thomas rak ty the weles  
 ol ow golyow a les  
 yn the golon ty a grys  
 the kekemmys na'm guello  
 hag yn perfyth a'n cresso 1555  
 ow len benneth me a pys

THOMAS

arluth bynyges re by  
 kepar del os luen a gras  
 parys prest yv the vercy  
 the'th seruont sur yn pup plas 1560  
 byt nyn gevyth fout a ioy  
 nep a yl guelas þe fas  
 pan ello ow corf yn pry  
 guyth vy rak an ioul drok was  
 a thev ysse fuef goky 1565  
 pa na vynnann vy crygy  
 a'n beth y vos dasserghys  
 ha me guarnys gans lyes  
 yn cref bras me re peghes  
 arluth geffians thyworthy's 1570

L. 1562. We have here the Anglosaxon þ I think: the

And in feet and in hands ;  
Believe that I have bought painfully  
The Christians.

THOMAS.

O Lord, take pity, 1545  
God of mercy, in charity  
I know well thou art.  
I pray thee to forgive me,  
That I did not believe thee to live  
Yet until this day. 1550

JESUS.

Thomas, because thou hast seen  
All my wounds openly,  
In thy heart thou believest ;  
To as many as shall not see me,  
And shall perfectly believe it, 1555  
My full blessing I pray.

THOMAS.

Lord, be blessed,  
Like as thou art full of grace,  
Thy mercy is always ready  
For thy servant surely in every place. 1560  
Never shall he have lack of joy  
Who can see thy face.  
When my body goes to clay,  
Preserve me from the devil, the evil wight.  
O God, I was indeed a fool, 1565  
That I would not believe  
Him to be risen again from the tomb,  
And I warned by many ;  
Very grossly I have sinned.  
Lord, pardon from thee ! 1570

word looks like *pe*, but the *p* is not of the usual form.



IHC.

lemmyn ow abesteleth  
 seueugh yn agas crygyans  
 aban of seuys a'n beth  
 gothfetheugh y's byth sylwans  
 ha pup crystyon ol yn weth 1575  
 a vynno pygy gyfyans  
 y's kyrhaf gans ow eleth  
 dre vertu a'n spyrys sans  
 ow bennath genogh re bo  
 me a vyn mones thu'm gulas 1580  
 ysethe del reys thy'mmo  
 yn nef a thyow thu'm tas  
 the'n crystynnyon ol adro  
 yntrethe gasaf ow ras  
 yn ow gulascor may teffo 1585  
 bewnans neffre ioy hep cas  
*et sic finiatur resurreccio domini*

[*hic ludit teberius Cesar*]*et incipit morte pilati et dicit tiberius cesar*

TYBERIUS CESAR

hep par of dres tus a'n bys  
 sav bones mur ow thrystynys  
 ow bones claf  
 pyth yv guella the bos gury's 1590  
 mar ny allaf bos yagheys  
 ny won pyth wraf

CONSULTOR

arluth ow cusyl yv sadt  
 danveneugh why the pyladt  
 gans messeger 1595

JESUS.

Now my apostles,  
 Stand in your belief;  
 Since I am risen from the tomb,  
 Ye know that ye have salvation;  
 And all Christians also, 1575  
 Who will pray for pardon,  
 I will bring them with my angels  
 Through virtue of the Holy Ghost.  
 My blessing be upon you!  
 I will go to my country, 1580  
 To sit as need is to me,  
 In heaven, at the right of my Father.  
 To the Christians all around,  
 Among them I leave my grace,  
 In my kingdom to find 1585  
 Life, ever joy without trouble.

*And thus let the Resurrection of our Lord be concluded.*

---

[*Here Tiberius Cæsar acts.*]

*And the DEATH OF PILATE begins, and Tiberius Cæsar speaks:—*

TIBERIUS CÆSAR.

I am without equal above the people of the world,  
 But great is my sadness,  
 I being sick.  
 What is best to be done? 1590  
 If I cannot be cured  
 I know not what I shall do.

COUNSELLOR.

Lord, my advice is seriously :  
 Send you to Pilate  
 By a messenger ; 1595

may tanfonno thyugh yn scon  
cryst myghtern a'n yethewon  
kettuth ha'n ger

ha henna saw agas gura  
a pup cleues yn bys-ma 1600  
del yv duv pur  
ef yv arluth nef ha bys  
ganso ty a fyth sauwyys  
pur wyr yn sur

## IMPERATOR

ow bennath thy's conseler 1605  
lygth of fout ow messyger  
ow seruont da

reys yv thy's mones nygys  
thy'mmo vy a thesempys  
pols a lemma 1610

72<sup>b</sup>.NUNCIUS <sup>a</sup>

lord tibery by my houd  
a wette vy lygth of foud  
theugh dynythys  
ahanaf pendra vynny  
lauar thy'mmo vy deffry 1615  
a thesempys

## IMPERATOR

ke bys yn pilat yn scon  
cryst myghtern a'n yethewon  
yv dev hep par  
pys e thy'm ma'n danfonno 1620  
thyworthyf gras ma'n geffo  
thotho lauar

## NUNCIUS

a arluth ker · sur hep danger  
guraf the nygys  
ny strechyaf pel · genes farwel 1625  
leuaraf thy's

<sup>a</sup> The MS. makes two Messengers, calling them first and

That he send to you forthwith  
Christ King of the Jews,  
As soon as the word.

And that will cure you  
From all malady in this world, 1600  
As he is very God ;  
He is Lord of heaven and earth,  
By him thou shalt be healed,  
Very truly, surely.

EMPEROR.

My blessing on thee, counsellor ! 1605  
Light of foot, my messenger,  
My good servant,  
Need is to thee to go a message  
For me immediately,  
A little from hence. 1610

MESSENGER.

Lord Tiberius, by my head,  
Thou seest me, light of foot,  
Come to you.  
Of me what wilt thou ?  
Tell me really, 1615  
Immediately.

EMPEROR.

Go even to Pilate forthwith ;  
Christ, King of the Jews,  
Who is God without equal,  
Pray him that he send him to me, 1620  
That he may have favour from me,  
Tell him.

MESSENGER.

O dear Lord, surely without delay  
I will do thy errand,  
I will not stay long with thee ; farewell, 1625  
I say to thee.

second alternately ; but there was obviously only one ; and  
the list at the end has but one.

[*ad pilatum dicit*]

syre pilat lowene thy's  
 genef ythos dynerghys  
 gans cesar an emperour  
 thocho gueyt may tanfenny 1630  
 cryst bys yn daras y chy  
 dres pup methek del yv flour

PILATUS

messeger me a'th pys ke  
 aberth yn pow the wandre  
 vn pols byan 1635  
 rak mar asugy yn wlas  
 me a vyn mos the vyraa  
 sur ow honan

*et tunc nuncius et iet et spaciabit in platea pa-  
 rumper et ei obuiaabit uernona*

VERNONA

den yonk whek guandre a wreth  
 me a'th pys pyv a whylyth 1640  
 thy'mmo lauar

NUNCIUS

pandra yv henna thy'so  
 guel he ny yllyth thy'mmo  
 pur wyr hep mar  
 an emprour re'u danfonas 1645  
 a whylas yn pow gueras  
 thocho yma cleues bras  
 ny gyf methek a'n sawya  
 ple ma ihesu the pygy  
 a leuerel thy'mmo vy 1650  
 ef a'n sawse yn teffry  
 a pup dysseys yn bys-ma

L. 1643. *guelhee* B.

[*He says to Pilate :—*]

Sir Pilate, joy to thee!  
Through me thou art greeted  
By Cæsar the emperor.  
To him take care that thou send 1630  
Christ, even to the door of his house,  
As he is the flower above every leech.

PILATE.

Messenger, I pray thee go  
Within the country, to walk  
A little while; 1635  
For if he is in the land  
I will go to see,  
Surely myself.

*And then the messenger shall go and walk about on  
the stage a little; and Veronica shall meet him.*

VERONICA.

Sweet young man, who dost walk about,  
I pray thee who is it that thou seekest? 1640  
Tell me.

MESSENGER.

What is that to thee?  
Thou canst not shew him to me,  
Very truly without doubt.  
The emperor has sent me 1645  
To seek help in the country;  
To him is a great malady,  
He finds not a leech who can cure him.  
Where is Jesus, I pray thee  
To tell me; 1650  
He would cure him really  
From all disease in this world.

L. 1645. *reu* in the MS., perhaps = *ref* for *re'm*.

## VERNONA

ihesu a whylyth deffry  
 marow yw gallas yn pry  
 nep o agan arluth ny  
 ha pylat a'n dyallas  
 saw an corf-na byw a pe  
 an emperour ef sawse  
 maga tek bythqueth del fue  
 kyn fe y cleues mar bras . 1655 1660

73<sup>a</sup>.

## NUNCIUS

ellas vyth pan thueyth a dre  
 an keth corf-na byw a pe  
 ow arluth a vye saw  
 rak bos ow arluth mar claf  
 a thew ple tof na ple ythaf  
 ny won ple toulaf ow paw 1665

## VERNONA

my onan a'y vynyne  
 hag a the'n emprour gynes  
 ha sur yn y hanow ef  
 mythygyeth a vyth gury  
 may fo yagh a pup cleues  
 mar crys y vos dev a'n nef 1670

## NUNCIUS

lowen henna me a vyn  
 ha thu'm arluth fystynyn  
 mar a kyl bones yagheys  
 ty a fyth the lyfreson  
 hag an our the weryson  
 neffre the voth a vyth gury 1675

---

syre arluth bytheugh attes  
 an keth profus a whylyes  
 gury yv marow 1680

## VERONICA.

Jesus, whom thou seekest, indeed  
Is dead, gone to clay,  
Who was our Lord ; 1655  
And Pilate mocked him.  
But that body, if it were living,  
Would cure the emperor,  
As well as ever he was,  
Though his malady were *ever* so great. 1660

## MESSENGER.

Alas ! that I ever came from home !  
If that same body were living,  
My lord would be cured ;  
Because of my lord being so sick,  
O God, where shall I come, or where go ? 1665  
I know not where I may cast my foot.

## VERONICA.

I *am* one of his women,  
And I will go to the emperor with thee ;  
And surely in his name  
A remedy shall be made, 1670  
That shall be a cure of all malady,  
If he believe him to be God of heaven.

## MESSENGER.

I shall rejoice at that,  
And to my lord let us hasten :  
If he can be healed 1675  
Thou shalt have thy liberty,  
And the gold thy guerdon ;  
Ever shall thy will be done.

---

Sire, lord, be you at ease ;  
That same prophet whom thou wert seeking 1680  
Has been slain.



sav benen gynef yma  
dretho the sawye a wra  
a'th galarow

## IMPERATOR

messeger ny thebbraf bos 1685  
bones marow an profos  
a alse sur ow yaghe  
a benen pendra keusyth  
lauar thy'm mar a kylllyth  
yn nep poynt'ov lowenhe 1690

## VERNONA

crys yn cryst del y'th coscaf  
form a'y fas a thysquethaf  
thy'm del y'n ros yn lyen  
ha mar scon del y'n guylly  
ef a'th saw hep ken yly 1695  
ol a'th cleues yn tyen

## IMPERATOR

py hanow os benen vas  
ty a yl cafus mur gras  
the lauarrow mar syns guyr  
ha ty a fyth rewardys 1700  
hag arluthes a vyth guryys  
yn certan war mur a tyr

## VERNONA

ow hanow yv vernona  
fas ihesu gynef yma  
yn hyuelep guryys a'y whys 1705  
ha kekemmys a'n guello  
hag ynno ef a gryssso  
bos yaghes thotho yv reys

L. 1691. *coscaf* may be a slip of the pen for *cousaf*.

L. 1705. See *hevelep* in O 2337. The meaning of "handkerchief" attributed to *hynelep* (sic) as printed in Price, was

But a woman is with me,  
Through him she will cure thee  
Of thy ills.

EMPEROR.

Messenger, I will not eat food, 1685  
For that the prophet is dead  
Who could surely cure me.  
O woman, what sayest thou?  
Tell me if thou canst  
In any point gladden me. 1690

VERONICA.

Believe in Christ, as I tell thee;  
The form of his face I will shew,  
To me as he gave it on linen:  
And so soon as thou seest him,  
He will heal thee, without other remedy, 1695  
Of all thy malady entirely.

EMPEROR.

What name art thou, good woman?  
Thou mayest find much favour  
If thy words be true;  
And thou shalt be rewarded, 1700  
And shalt be made lady  
Over much land, certainly.

VERONICA.

My name is Veronica;  
The face of Jesus is with me,  
In a likeness made by his sweat; 1705  
And whoever sees it,  
And believes in him,  
Need is to him that he be healed.

evidently a guess made from a consideration of the well-known legend of Veronica.

yn cryst reys yw thy's crygy  
 y vos ef arluth thy'nny  
     ha sylwyans the tus a'n bys  
 ha sawys sur ty a fyth  
 a'th cleues mar a mynnyth  
     a luen colon ty a'n pys

1710

73<sup>b</sup>.

## IMPERATOR

me a'n pys a luen golon  
 yeghes thy'mmo a thanfon  
 kepar del os dev guyryon  
     ha mur the ras  
 nynsus arluth war an beys  
 saw ty pur wyr me a greys  
 gura gueres thy'm a ver spys  
     del os sylwyas

1715

## IMPERATOR

dysweth e thy'm me a'th pys  
 bos tra an par-na guelys  
     yv thy'mmo vy mur a barth  
 dus nes thy'm del y'm kerry  
 rag keusel moy yn teffry  
     worthy's gy kyngys dybarth

1725

## VERNONA

myr wortu hag a ver spys  
 a'th trok ty a vyth yagheys  
     pur quyk ha schaf  
 crys y vones dev a'n nef  
 ha sylwadur pup enef  
     thy's lauaraf

1730

*tunc demonstrabit ei sudarium et ipse genuflectit  
 dicens*

OUR LORD JESUS CHRIST. 131

Need is to thee to believe in Christ,  
That he is Lord to us 1710  
And Saviour of the people of the world ;  
And healed surely thou shalt be  
Of thy disease, if thou wilt  
With full heart pray to him.

EMPEROR.

I pray him with full heart, 1715  
To send health to me,  
Like as thou art true God,  
And great thy grace ;  
There is no Lord in the world  
Save thee, truly I believe ; 1720  
Do help to me in a short space,  
As thou art Saviour.

EMPEROR.

Shew it to me, I pray thee ;  
A thing like that to be seen,  
Is much of value to me. 1725  
Come near to me, as thou lovest me,  
For *I would* speak more indeed  
To thee before separating.

VERONICA.

Look at it, and in a short time  
Thou shalt be cured of thy evil, 1730  
Very quick and rapidly.  
Believe him to be God of heaven,  
And Saviour of all souls,  
I tell thee.

*Then she shall shew him the handkerchief, and he  
kneels, saying :—*

## IMPERATOR

a ihesu luen a pyte 1735  
the'th fath ker mennaf amme

[*osculatur sudarium*]

trest a'm bus ty thu'm sawye  
ol a'm cleues  
a arluth crist nef ha bys  
gorthyans thy'so gy pup prys 1740

[*sanatur a lepra*]

lemmyn ythof vy yaghys  
a pup dyses  
arluth bynyges re by  
nep o agan arluth ny  
gurys yw marow 1745  
nynsus arluth dresto ef  
na nyl yn nor nag yn nef  
dev hep parow

## VERNONA

lemmyn yagheys aban os  
yn ta ty a yl gothfos 1750  
nag ens dev byth lemmyn ef  
pilat a'n lathas hep fal  
warnotho telywgh dyal  
rak ef o crist myghtern nef

## IMPERATOR

vernona whek me a wra 1755  
rag dretho ef yn poynt ta  
a pup cleues ol my yw  
mar asugy yn bys-ma  
pur wyr the'n mernans ef a  
hag ef ha kemmys a'n syw 1760

74<sup>a</sup>. tormentores thy'mmo deugh  
py yn sur vyngians hageugh  
why agas byth kyns dos haf

OUR LORD JESUS CHRIST. 133

EMPEROR.

O Jesus, full of pity, 1735  
Thy dear face I will kiss ;

*[He kisses the handkerchief.]*

Trust is to me that thou wilt cure me  
Of all my malady ;  
O Lord Christ, of heaven and earth,  
Worship be to thee always ! 1740

*[He is healed of his leprosy.]*

Now I am healed  
Of all disease.

Lord, be He blessed  
Who was our Lord !  
He is put to death. 1745  
There is no Lord beyond him,  
Nor one on earth or in heaven,  
God without equals.

VERONICA.

Now, since thou art healed,  
Thou mayest know well 1750  
There is not any God but he :  
Pilate killed him ; without fail  
Take retribution of him,  
For he was Christ, the King of heaven.

EMPEROR.

Sweet Veronica, I will do it ; 1755  
For through him in good health  
I am, from all malady.  
If he is in this world,  
Very truly to death he goes,  
Both he and as many as follow him. 1760

Executioners, come to me,  
Or surely vengeance over ye  
Shall be to you ere summer comes.

yma thy'mmo mur duon  
 ha cothys war ow colon  
 ny won vyth ol pendra wraf

1765

I<sup>o</sup> TORTOR

me lord anon her we buth  
 agas clewas o pur vth  
 crye mar bras  
 lemmyn worth agan gelwel  
 rak ovn deseisen merwel  
 me a crennas

1770

## IMPERATOR

eugh whyleugh thy'mmo pilat  
 gothfetheugh ma na veugh bad  
 tus ogh a prys  
 drewh e thy'mmo ma'n guyllyf  
 marow vyth pan y'n kyffyf  
 a thesempys

1775

II<sup>o</sup> TORTOR

dun ahanan ha touth da  
 the whyles an keth guas-na  
 plos casadow  
 drok den a fue sur bythqueth  
 a wul drok ny'n gefe meth  
 yn y thythow

1780

III<sup>o</sup> TORTOR

arluth ker hag a ver spys  
 thywhy ef a vyth kerghys  
 kyn fe mar cref  
 me ny sparyaf awos tra  
 bys omma ny a'n dora  
 worthy'n ny sef

1785

1790

OUR LORD JESUS CHRIST. 135

Much grief is to me,  
And sorrow on my heart ; 1765  
I know not what ever I shall do.

FIRST EXECUTIONER.

My lord, anon here we be ;  
Of you very loud was heard  
The cry so great.  
But at calling to us, 1770  
From fear I would have desired to die ;  
I trembled.

EMPEROR.

Go, seek Pilate for me ;  
See that ye be not delayed ;  
Ye are men of account.  
Bring him to me, that I may see him ; 1775  
He shall be put to death, if I find him,  
Immediately.

SECOND EXECUTIONER.

Let us come away, and make haste,  
To see that same fellow, 1780  
A dirty sloven.  
Bad man he was surely ever ;  
To do evil he had no shame  
In his days.

THIRD EXECUTIONER.

Dear lord, and in a short time 1785  
To you he shall be brought,  
Though he be so strong.  
I will not spare for *any* thing,  
Until we bring him here,  
To stand before us. 1790



IV<sup>a</sup> TORTOR

ty pilat thu'm arluth dues  
 kyn whrylly vyth cous a drues  
 thy'nny lemmyn  
 genen ny certan ty a  
 yn spyt the vap thethama  
 a fals iaudyn

1795

## PILATUS

geneugh why mos ny drynyaf  
 thu'm arluth lowen ythaf  
 tyber cesar  
 gentyl yv the pup huny  
 ioy ov colon yn teffry  
 mur me a'n car

1800

I<sup>a</sup> TORTOR

arluth ot omme an guas  
 del gleseugh a thyallas  
 an profus ihesus dampnyas  
 the vos gorrys yn grous pren  
 hag yn hy ef a verwys  
 war y corf y whothefys  
 yn certan mur a peynys  
 rak sawye lynnyeth map den

1805

1810

[*descendit Imperator*]74<sup>b</sup>.

## IMPERATOR

a pylat wolcom os fest  
 rak me a'th car dev yn test  
 pan y'th welaf  
 del leuaraf yn tor-ma  
 gul drok thy'so ny vynna  
 byth ny garaf

1815

L. 1795. See D 1967, where the Servant addresses Pilate's wife, *despyt the vyrg'h thedama*, "In spite of thy daughter

OUR LORD JESUS CHRIST. 137

FOURTH EXECUTIONER.

Thou, Pilate, come to my lord,  
Though thou speak ever against it  
Now to us.  
With us certainly thou shalt go,  
In spite of thy son Thedama, 1795  
O false wilful fellow.

PILATE.

To go with you I do not grieve;  
To my lord gladly I go,  
Tiberius Cæsar :  
Gentle he is to every one, 1800  
Joy of my heart indeed,  
Much I love him.

FIRST EXECUTIONER.

Lord, see the fellow here ;  
As you have heard, he mocked,  
The prophet Jesus he condemned 1805  
To be put upon the cross-tree ;  
And upon it He died ;  
On His body He suffered  
Certainly many pains,  
To save the race of sons of men. 1810

[*The emperor comes down.*]

EMPEROR.

O Pilate ! thou art most welcome,  
For I love thee, God witnesses it,  
When I see thee ;  
As I say at this time,  
I will not do harm to thee ; 1815  
I never like.

Thedama."

L. 1804. *thyalhas* B.

## IMPERATOR

out out out harow harow  
 mar ny vyth pilat marow  
     the gyny ny won pyth a wraf  
 ef a'n pren an casadow  
 ow colon rak galarow 1845  
     yn certan gallas pur claf  
 pan thueth yn rak an plosek  
 ef a geusys lowenek  
     thy'm gruk plekgye  
 yn y worthyp ny gyfyn 1850  
 fout vyth ol yn nep termyn  
     ken th'y lathe  
 me a grys bones an guas  
 pystryour ha hudor bras  
 ny'n gefes cowyth yn wlas 1855  
     war ow ene  
 lauar thy'mmo vernona  
 pyth yv an gusyl wella  
 del y'm kerry yn tor-ma  
     scon hep lettye 1860

75<sup>a</sup>.

## VERNONA

ken teffo y ges golok  
 thocho ny yllough gul drok  
     sur me a grys  
 hedre vo yn y gerghen  
 queth ihesu eth yn grous pren 1865  
     ny fyth dyswrys  
 honna yv y bous nessa  
 ha wheth greugh y thry omma  
     arte thywhy  
 ha dyscow y theworto 1870  
 py ken ny wreugh drok thocho  
     bys vynary

EMPEROR.

Out, out, out, haro ! haro !  
 If Pilate be not slain  
     I know not what rather I shall do.  
 He shall pay for it, the detestable ;  
 My heart for sorrows 1845  
     Is certainly gone very sick.  
 When the dirty fellow came forth,  
 He spoke cheerfully,  
     He did soften me.  
 In his answer I did not find 1850  
 Any fault at any time,  
     Cause to kill him.  
 I believe the fellow is  
 A wizard and a great sorcerer.  
 I have not found his fellow in the country, 1855  
     Upon my soul.  
 Tell me, Veronica,  
 What is the best counsel,  
 As thou lovest me, in this case,  
     Soon without delay. 1860

VERONICA.

Should he come into your sight,  
 To him you cannot do harm,  
     Surely, I believe ;  
 As long as is about him  
 The cloth of Jesus, who was on the cross-tree, 1865  
     He will not be destroyed.  
 That is his nearest garment,  
 And do you yet bring him here  
     Again to you,  
 And strip it from him, 1870  
 Or else you will do no harm to him,  
     Even for ever.

## IMPERATOR

ow bennath thy's vernona  
 aban ywe yn della  
 me a vyn caffus an queth 1875  
 tormentores deugh yn scon  
 may huth-thaho ow colon  
 agan guryans na'm bo meth

I<sup>s</sup> TORTOR

arluth otte ny genough  
 del farsyn yn ta menough 1880  
 yn agas soth  
 lauar thy'nny bos the vrys  
 ha ny a'n gura ef vskys  
 kepar del goth

## IMPERATOR

whet kerghough thy'mmo pilat 1885  
 yn y geuer del fuef badt  
 y fuf tollys  
 rak ef yv certan drok was  
 war ow fay mur me a'n cas  
 an plos fieryys 1890

II<sup>s</sup> TORTOR

me a'n kery though hep hokye  
 mar leuesyn y knoukye  
 ol the brewyon  
 y wren thotho ef hep mar  
 sav nep a'n guello a'n car 1895  
 yn y colon

III<sup>s</sup> TORTOR

kyn y'n carra vyth mar veur  
 awos y lathe ny'm duer  
 neffre ny gan ef yn cur  
 gans y ganow 1900

L. 1877. *thaho* is a new word to me; but the translation is from Pryce.

EMPEROR.

My blessing to thee, Veronica !  
 Since it is so,  
 I will get the cloth. 1875  
 Executioners, come forthwith,  
 That my heart may be exalted ;  
 Be not our work a shame to me.

FIRST EXECUTIONER.

Lord, behold us with you ;  
 As we fared well often, 1880  
 In your suite,  
 Tell us the will of thy mind,  
 And we will do it immediately,  
 Like as it ought.

EMPEROR.

Again, bring Pilate to me 1885  
 In his affair, as I was ill,  
 I was deceived.  
 For he is certainly a bad fellow,  
 On my faith I hate him much,  
 The dirty stinkard. 1890

SECOND EXECUTIONER.

I will bring him to you without delay ;  
 If I might venture to knock him  
 All to pieces,  
 I would do it to him without doubt ;  
 But he who sees him loves him 1895  
 In his heart.

THIRD EXECUTIONER.

Though he may love him ever so much,  
 For killing him, no care is to me,  
 He shall never sing in his court  
 With his mouth. 1900

L. 1882. I think *bes* in this line is a mere change of spelling for *both*. The phrase is one of frequent recurrence.

ottefe lemmyn keffys  
 dus thu'm arluth dyssempys  
 ha scon ty a fyth iuggys  
 the peyn garow

## PILATUS

thotho ythaf lowenek 1905  
 del yv arluth gallosek  
 ha den ryal  
 yn pur wyr ha mur y ras  
 emperour war lyes gulas  
 ef yv hep fal 1910

75<sup>b</sup>.IV<sup>s</sup> TORTOR

arluth worth an guas myrough  
 me a grys pan y'n guyllough  
 thyragogh why  
 thotho ny ylleugh gul drok  
 hedre ve y gys golok 1915  
 yn pur deffry

## IMPERATOR

tormentors eus pup the tre  
 hag aspyough yn pup le  
 mar keus den uyth er ow fyn  
 lemmyn pilat ievody 1920  
 cafus an bovs-na hep gvry  
 vs y'th kerghyn me a vyn

## PILATUS

arluth why yv a thy gre  
 an bous ha my thyguysk e  
 yn sur ragough hy ny wra 1925  
 na'y dysyrye nynsyw thy's  
 nynsyv gulan lemmyn mostys  
 an guyryoneth lauara

L. 1920. This word *ievody*, which has so long puzzled me,  
 I now believe to be the French *je vous dis*. I have hitherto

Behold him now taken ;  
Come to my lord immediately,  
And soon thou shalt be sentenced  
To cruel punishment.

PILATE.

I go to him joyfully, 1903  
As he is a powerful lord  
And royal man.

Very truly and great *is* his grace ;  
Emperor over many countries,  
He is without fail. 1910

FOURTH EXECUTIONER.

Lord, look at the fellow ;  
I think, when you see him  
Before you,  
You will not be able to do him harm  
While he is in your sight, 1915  
Very seriously.

EMPEROR.

Executioners, all go to the city,  
And see in every place  
If any man speak against me.  
Now, Pilate, I tell you, 1920  
Take that robe, without price,  
Which is about thee, I will.

PILATE.

Lord, to your liking is  
The robe, and that I should take it off ?  
Surely for you it will not do ; 1925  
Nor is it for you to desire it ;  
It is not clean, but dirty ;  
I say the truth.

followed Pryce, who renders it " I swear."

L. 1923. cre B.

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H



ny fue golhys sol-a-theth  
 byth nynsyw ragos ru'm feyth 1930  
 the arluth avel os gy  
 the pygy me a vynae  
 na wrylly y dysvrye  
 yn tor-ma thyworthyf vy

## IMPERATOR

pilat gynef nynsyw meth 1935  
 awos guyske sur an queth  
 a fue yn kerghyn ihesu  
 rak thythy yma thy'm whans  
 y pray the dysk y dywhans  
 hep na moy cous thy'm hythev 1940

## PILATUS

arluth lemmyn a's dysken  
 dyragough noth y fyen  
 ny's *vye worshyp* yn cas  
 ha henna nynsyv onour  
 rak myghtern nag emperour 1945  
 onest *ny vyth* ow guelas

## VERNONA

arluth why a hergh thotho  
 an queth dysk y thyworto  
 hep na moy ger  
 rak hedre vyugh ow pleghye 1950  
 thywhy byth ny's dysk neffre  
 yn nep maner

## IMPERATOR

dysk an queth a thysempys  
 rag na fella ny fyth spys  
 awos tra uyth 1955  
 ny whyla thy'm na moy covs  
 me a vyn cawys an pova  
 kyn fy mar pyth

OUR LORD JESUS CHRIST. 147

It has not been washed a long time,  
Never is it for you, on my faith, 1930  
For a lord as thou art;  
I would pray thee,  
Do not desire it  
In this time from me.

EMPEROR.

Pilate, with me there is no shame, 1935  
Because of wearing surely the cloth  
Which was about Jesus.  
For there is to me a want of it;  
I pray thee take it off quickly,  
Without any more talk to me to-day. 1940

PILATE.

Lord, now if I take it off,  
Before you naked I should be;  
It would not be respectful to you in the case,  
And that is not becoming;  
For a king or an emperor 1945  
It would not be decent to see me.

VERONICA.

Lord, you command him  
To take the cloth from him  
Without any further word;  
For as long as you are yielding 1950  
He will never take it off for you  
In any manner.

EMPEROR.

Take off the cloth immediately,  
For no longer shall there be space  
For any thing; 1955  
Nor seek any more talking to me;  
I will have the robe,  
Though it be ever so.

76<sup>a</sup>.

## PILATUS

tru y diský aban reys  
 alemma rag ny'm byth creys 1960  
 gon the wyr lour  
 ny welaf vy yth hallan  
 sawye ow bewnans certan  
 mars dre mur our

## IMPERATOR

out warnas ty harlot was 1965  
 ihesu ty a thyallas  
 ow arluth ker  
 hetheugh thy'mmo ow klethe  
 rak may hyllyf y lathe  
 kettoth ha'n ger 1970

## VERNONA

arluth henna why ny wreugh  
 an hagkre mernans whyleugh  
 ma'n ieffo ef  
 rak an harlot a thyswruk  
 an keth map ol agan gruk 1975  
 mor nor h'an nef  
 ty a wra y worre scon  
 a thesempys yn pryson  
 an casadow  
 bys may hallo bos iuggys 1980  
 ha dre lagha bos dampnys  
 the vos marow

## IMPERATOR

ytho yn pryson ef a  
 hager vernans an par-na  
 ef a'n gefyth 1985  
 me a ordyn sur ragtho  
 cales peynys may geffo  
 ny'n saw den vyth

L. 1973, I suppose *ieffo* = *geffo*. Pryce reads this "come."

OUR LORD JESUS CHRIST. 149

PILATE.

Alas ! since it is necessary to take it off,  
Henceforth there is no peace for me ; 1960

I know true enough.  
I do not see now that I can  
Save my life, certainly,  
Unless by much gold.

EMPEROR.

Out on thee, thou rascal fellow, 1965

Thou hast mocked Jesus,

My dear Lord.

Reach me my sword,

For that I may kill him

As soon as the word. 1970

VERONICA.

Lord, that do you not ;

Seek the most cruel death

That he can have.

For the villain hath destroyed

The same Son *who* made us all, 1975

Sea, earth, and the heaven.

Thou shalt put him forthwith

Immediately in prison,

The hateful fellow ;

Till he may be tried, 1980

And by law be condemned

To be put to death.

EMPEROR.

Now into prison he shall go ;

A cruel death like that

He shall get it. 1985

I will surely ordain for him

Hard punishment that he have ;

No man shall save him.

how ty geyler dus yn rak  
 ha mar ny thueth me a'th tak 1990  
     hag a ver spys  
 ty ha'th vaw na strech lemmyn  
 reys yv gul ow gorhemmyn  
     a thesempys

## CARCERATOR

arluth otte ny parys 1995  
 pendra vynnyth the vos gury's  
     lauar thy'mmo  
 ha ny a'n gura thy's wharre  
 a thyssempys hep lettye  
     pynag a fo 2000

## IMPERATOR

am keth guas-ma gorreugh why  
 yn drok pryson the peddry  
 golow na wella deffry  
     ef yv huder  
 an haccere mernans a vo 2005  
 me a vyn ordyne thotho  
 ihesu a lathas nep o  
     thy'n sylwader

76<sup>b</sup>.

## GARCON

arluth henna me a wra  
 a'n gor yn pyt ysella 2010  
     yn mysk pryues  
 par ma'n geffo mur a pyn  
 guas iolyf yv whyp an tyn  
     a th'y seves

## CARCERATOR

kymer toul e yn pryson 2015  
 na sparye kyn wrello son  
     ev yv pen cok

L. 2011. Perhaps *pryues* may be "reptiles;" but the plural

OUR LORD JESUS CHRIST. 151

How, thou gaoler, come forth !  
 And if thou come not, I will throttle thee, 1990  
 And in a short time.  
 Thou and thy boy stay not now,  
 Need is to do my commands  
 Immediately.

GAOLER.

Lord, behold us ready, 1995  
 What wilt thou to be done ?  
 Tell me,  
 And we will do it for thee soon,  
 Immediately without stop,  
 Whatever it be. 2000

EMPEROR.

This same fellow you put  
 Into a bad prison to rot,  
 That he may not see light really ;  
 He is a sorcerer.  
 The most cruel death that is 2005  
 I will ordain for him ;  
 Jesus he hath slain, who was  
 To us a Saviour.

SERVANT.

Lord, that I will  
 Put him in the lowest pit 2010  
 Among the gutters ;  
 That much pain may catch him,  
 Fellow Jolyf is a smart whip,  
 To stir him up.

GAOLER.

Take *and* cast him into prison, 2015  
 Nor spare, though he make a noise ;  
 He is a block-head,  
 of *prye* would rather be *prevyon*.

na brakgye rak ef a sur  
 ny skap kyn fo vyth mar fur  
 na'n geffo drok

2020

## GARCON

lemmyn omma ty a dryk  
 bys pan pottro ol the gyk  
 iuggys may fey  
 ty a vyth mernans calas  
 yn ta ty a'n dyndylas  
 gueth os ys ky

2025

## PILATUS

leuereugh er agas fyth  
 thy'mmo pan vernans a'm byth  
 vs thy'm ordnys  
 gon guyr y fethaf marow  
 mur yv ow fyenasow  
 ythof cuthys

2030

## CARCERATOR

an haccre mernans a vo  
 war ow fay ty a vetho  
 iuggys yv thy's  
 yn bys-ma na tryst na moy  
 cot yv the thythyow the gy  
 nahen na grys

2035

## PILATUS

worth henna whet me a wyth  
 yn beys na allo den vyth  
 gul hager vernans thy'mmo  
 rak ow colon ow honan  
 gans ov hollan me a wan  
 ogh ellas and welawo

2040

No mastiff surely he goes forth ;  
 He escapes not, though he be ever so cunning,  
 But that evil shall get him. 2020

SERVANT.

Now thou shalt stay here  
 Until when all thy flesh rots ;  
 When thou art sentenced,  
 Thou shalt have a hard death ;  
 Well thou hast deserved it, 2025  
 Thou art worse than a dog.

PILATE.

Say on your faith  
 To me, what death shall I have,  
 Which is ordained to me ?  
 I know true I shall be slain ; 2030  
 Great are my anxieties,  
 I am overwhelmed.

GAOLER.

The cruelest death that is,  
 On my faith, will be for thee ;  
 It is adjudged to thee : 2035  
 In this world trust no more ;  
 Short are thy days to thee,  
 Think not otherwise.

PILATE.

From that I will yet preserve *myself*,  
 So that no man in the world may 2040  
 Do a cruel death to me ;  
 For my heart, myself  
 With my knife I will pierce ;  
 Oh ! alas ! and wellaway !



## IMPERATOR

vernona del y'm kerry 2045  
 me a'th pys may leuery  
 pan vernans a vye guel  
 the wruthyl the'n harlot was  
 ma'n geffo peyn mar ahas  
 ha dre sptyt ef the verwel 2050

## VERNONA

asaye ow arluth ker  
 govynneugh orth an geiler  
 kyns ol pan pleyt y me fe  
 yn guyrioneth me a grys  
 kynyuer peyn vs yn beys 2055  
 thocho by ny vye re

## IMPERATOR

geiler thow schal be wel gladt  
 pahan pleyt yma pilat  
 yn le may ma  
 ha pan semlant vs ganso 2060  
 lauar ol an guyr thy'mmo  
 fatel me fa

77<sup>a</sup>.

## CARCERATOR

arluth pylat yv marow  
 dre payn ha dre galarow  
 y honan yth ym-wanas 2065  
 gans y gollan marthys scon  
 yth em-wyskys yn golon  
 hager vernans a whylas

## IMPERATOR

ihesu bynyges re by  
 the'n harlot pan fynsys ry 2070  
 an hakcre mernans yn beys

L. 2053. In *me fe*, l. 2053, and *me fa*, l. 2062, *me* appears to be put for *may*; a like change is found in P 147. 3, where

EMPEROR.

Veronica, as thou lovest me, 2045  
 I pray thee that thou say  
     What death will be best  
 To do to the rascal fellow ;  
 That he may have such dreadful pain,  
     And through rage he may die. 2050

VERONICA.

Try, my dear lord ;  
 Ask of the gaoler,  
     Before all, what plight he is in.  
 In truth, I believe,  
 Whatever pain is in the world, 2055  
     For him would never be too much.

EMPEROR.

Gaoler, be thou very glad !  
 In what plight is Pilate  
     In the place where he is,  
 And what semblance is to him ? 2060  
 Tell all the truth to me  
     How he is.

GAOLER.

*My* lord, Pilate is dead,  
 Through pain and through sorrows ;  
     Himself he hath stabbed. 2065  
 With his knife wondrous soon  
 He smote himself in the heart ;  
     A cruel death he sought.

EMPEROR.

Jesus, blessed be thou,  
 To the villain when thou wouldst give 2070  
     The cruelest death in the world ;

rak hacre mernans certan  
 eys em-lathe y honan  
 ny gaffe den my a grys  
 ty geylet scon ty ha'th vaw 2075  
 kymereugh er an thyv baw  
 ha gorreugh ef yn dor down  
 rag me [a] grys fest yn ta  
 lyes map den yn bys-ma  
 rak y gorf an geuyth ovn 2080

## CARCERATOR

whyp an tyn kymer an pen  
 er an treys me a'n kylden  
 aberth yn beyth

## GARCON

mester my a wra ru'm guen  
 vyngens re'n geffo amen 2085  
 ha drok thyweyth

*et tunc proicietur extra terram*

a mester whek by my soul  
 war ow fay hemma yv deaul  
 ymskemunys  
 yn mes a'n dor y lammas 2090  
 rak pur ovn me re vrammas  
 lauaraf thy's

## CARC.

a'n beth pan thueth ha lamme  
 y fyys yn vn vramme  
 ovn kemerys 2095  
 del leuaraf pen bronnen  
 rak ny alse sur ym-guen  
 del ol degys

L. 2082. I think *kylden* may be the Welsh *cehu*, "to hide,"

For a more cruel death, certainly,  
Than to kill himself,

No man may find, I think.

Thou gaoler, forthwith, thou and thy boy, 2075  
Take *him* by the two feet,

And put him in deep ground.

For I believe very firmly,  
Many sons of man in this world

For his body will have fear. 2080

GAOLER.

Smart whip, take the head,  
By the feet I will let him down,  
Within the earth.

SERVANT.

Master, I will do it indeed ;  
Vengeance take him, amen, 2085  
And a bad end.

*And then he shall be thrown out of the earth.*

O sweet master, by my soul,  
On my faith this is a devil  
Accursed :

Out of the earth he has jumped ; 2090  
For very fear I have exploded,  
I tell thee.

GAOLER.

From the grave when he comes and leaps,  
Thou fleest in a tremor, 2095  
Seized by fear.

As I say, rush-head,  
Forth he could not surely move himself,  
As all uncovered.

or else *cildyns*, "to drag back."

## GARCON

pur harth dun thotho wharre  
 gorryn ef yn beth arte 2100  
 du yw y lyw  
 me a grys ynno y sef  
 mar syw abarth dev a nef  
 bo ken deaul yw

## CARC.

h'a nynsyw ef a parth dev 2105  
 bysy vye ol an blu  
 rak y wythe  
 th'y worre aber yn beth  
 yn dor gorryn ef yn weth  
 scon hep lettye 2110

*et tunc ponent eum in terra et proicietur iterato  
 sursum*

## GARCON.

war ow fey ef yw deaul cref  
 yn dan dor vn tuch ny sef  
 tebel den yw  
 certan dev na syns ny'n car  
 dun the desca the cesar 2115  
 scon agan deuv

77<sup>b</sup>.

## CARC.

syre cesar arluth huhel  
 an guas byth ny vyn seuel  
 yn dan en dor

## IMPERATOR

me a'n nabow dyougel 2120  
 yth ofe deaul kyns merwel  
 aberth yn nor

L. 2120. The verb is *nabow* or *annabow*, "to know," the

SERVANT.

Very boldly let us go to him soon,  
 Let us put him into the grave again, 2100  
 Black is his hue!  
 I believe he will stay in it,  
 If he be on the part of God of heaven,  
 Or else he is a devil.

GAOLER.

And if he be not on the part of God, 2105  
 Hard it would be for all the parish  
 To keep him,  
 To lay him within the grave;  
 Let us put him in the earth again  
 Soon without delay. 2110  
*And then they shall put him in the ground, and he  
 shall be thrown up again.*

SERVANT.

On my faith he is a strong devil,  
 He does not stay a moment under ground;  
 He is a wicked man.  
 Certainly God and saints love him not;  
 Let us go and tell it to Cæsar 2115  
 At once, we two.

GAOLER.

Sire, Cæsar, high lord,  
 The fellow will never stay  
 Under the ground.

EMPEROR.

I know it certainly, 2120  
 He was a devil before he died,  
 Within the world.

Welsh *nabod* or *adnabod*, Armoric *anavout*.

## GARCON

yn beyth pan y'n gorsyn ny  
 wharre y tueth deulugy  
     warnan cothas  
 hag a'n teul ef scon yn ban  
 ha'n dor warnotho a ran  
     euth y clewas

2125

## IMPERATOR

a out out out pendra wraf  
 orth en ioul mar ny gaffaf  
     toul war nep cor  
 mars cryst a weres defry  
 ef a lath gans fleyryngy  
     ol ow glascor

2130

## VERNONA

arluth yn trok a horn cref  
 yn dour tyber ef a sef  
     er y anfevs  
 hag a le-na yn certan  
 bynytha ny thue yn ban  
     bys yn deth brevs

2135

2140

## IMPERATOR

a uernona war ow feyth  
 vn gusyl da ha perfeyth  
     thy'm ty a ros  
 tormentors com hyder snel  
 namna gessof ow merwel  
     orth agas gortos

2145

L. 2128. Pryce renders this "going I heard it;" see O 1452 for a similar passage.

L. 2146. This line has a superfluous syllable; *lemyn* is

SERVANT.

When we put him in the grave,  
 Soon come devils  
     Upon us fallen ; 2125  
 And throw him forthwith upwards,  
 And divide the earth over him ;  
     I heard them going.

EMPEROR.

Oh ! out, out, out ! what shall I do,  
 If I find not for the devil 2130  
     A hole in some way ?  
 Unless Christ helps indeed,  
 He will kill with the smell  
     All my kingdom.

VERONICA.

My lord, in a box of strong iron, 2135  
 In the water of Tiber he will stay  
     For his wickedness ;  
 And from that place certainly  
 He will never come up,  
     Till the day of judgment. 2140

EMPEROR.

O Veronica, on my faith,  
 A counsel good and perfect  
     To me thou hast given.  
 Executioners, come hither quick,  
 I almost get my death 2145  
     By your delay.

added at the beginning by B, which makes a regular seven-syllable line ; to match this something has been added to the corresponding line 2143, which is erased, and is now irrecoverable.



I<sup>st</sup> TORTOR

arluth ow tevos a spayn  
 y thegen yn cres almayn  
     orth vn prys-ly  
 yn pur wyr pan fuf gylwys 2150  
 lauar the voth me a'th pys  
     yn scon thy'nny

II<sup>st</sup> TORTOR

leuereugh thy'nny an ken  
 agas bus the wul genen  
     nynson tus wast 2155  
 marsus kuth war the colon  
 the both a vyth guryys yn scon  
     genen yn hast

## IMPERATOR

kemereugh corf a'n drok was  
 vgy ow flerye gans vlas 2160  
     yw myligys  
 teuleugh ef yn trok a horn  
 yn dour tyber yn nep corn  
     may fo buthys

III<sup>st</sup> TORTOR

wharre an emscumunys 2165  
 yn trok horn y fyth teulys  
     yn tyber yn dour pur dovn  
 yn vr-na ny reys thy'nny  
 na den byth ol yn teffry  
     caffus neffre na moy ovn 2170

L. 2147, 8, 9. These three lines are somewhat absurd, but they cannot, I think, bear any other meaning; perhaps they were merely intended to be taken as a joke. I have rendered *prys-ly* (in MS. *p'sly*) "a tavern," or "eating-house," from

FIRST EXECUTIONER.

Lord, coming from Spain,  
I was in the midst of Germany,  
At a tavern,  
Very truly, when I was called. 2150  
Say thy will, I pray thee,  
Directly to us.

SECOND EXECUTIONER.

Tell us the cause  
There is with you to do with us;  
We are not idle men. 2155  
If there is sorrow on thy heart,  
Thy will shall be done soon  
By us in haste.

EMPEROR.

Take the body of the wicked fellow,  
Which is now stinking through the country; 2160  
It is accursed:  
Cast it, in a box of iron,  
Into the river Tiber in some corner,  
That it be drowned.

THIRD EXECUTIONER.

Soon the accursed, 2165  
In a trunk of iron, shall be cast  
Into the Tiber, in very deep water;  
In that hour no need to us,  
Or any man indeed,  
To have any more fear. 2170

*prys*, "a repast," Armoric *pret*, or perhaps from the Armoric *pres*, "to frequent," and *ly*, "a place," altered from *le* to suit the rhyme. I at first thought of "breakfast-time," but the indefinite *un* would hardly have been used in that case.

78<sup>a</sup>.IV<sup>s</sup> TORTOR

corf mylyges mur ywe  
 ny vyn an dour y gase  
 aberueth ynno hep wow  
 yma ganso devlugy  
 tan a'n ioul mur th'y lysky  
 na theffo na moy yn pow

2175

I<sup>s</sup> TORTOR

ow otto-ma an trok horn  
 teuleugh why agas dyw dorn  
 war an logol  
 ynno an corf mylyges  
 the'n dour ganso ny a reys  
 avel tus fol

2180

II<sup>s</sup> TORTOR

ot en corf yn trok gorrys  
 degeugh e a thesempys  
 the corn a'n dour  
 drok gen y gyk ef a fue  
 byth ny sparyaf y tenne  
 sur awos our

2185

III<sup>s</sup> TORTOR

an ioul re'n dogo p'y plath  
 en corf emscumunys what/  
 ef yw pur wyr  
 dun ganso dywhans touth bras  
 rak y worre yn dour glas  
 yv ow dysyr

2190

IV<sup>s</sup> TORTOR

ke ty pilat mylyges  
 ena yn dour the woles  
 certan ty a

2195

FOURTH EXECUTIONER.

It is a very accursed body ;  
The water will not allow it  
    Within it, without a lie.  
Devils are with him ;  
The fire of the great devil to burn him, 2175  
    That he may come no more into the country.

FIRST EXECUTIONER.

See here with me the iron box ;  
Put you your two hands  
    On the coffin,  
In it the accursed body ; 2180  
To the water with it we must go  
    Like madmen.

SECOND EXECUTIONER.

Behold the body put into the box ;  
Carry it immediately  
    To the corner of the water. 2185  
Evil his flesh though it was,  
Never will I spare to drag him  
    Surely, for gold.

THIRD EXECUTIONER.

The devil carry him to his place !  
The body accursed yet . 2190  
    It is very truly.  
Let us come with him very speedily ;  
To put him into blue water  
    Is my desire.

FOURTH EXECUTIONER.

Go, thou cursed Pilate ; 2195  
There in the water to the bottom  
    Certainly thou shalt go ;

ha genes mollat pup plu  
drefen fals brugy map dev  
map maria

2200

*et tunc proicietur corpus in aquam*

---

VIATOR

guel yv thy'mmo vy may fe  
mos the wolhy ow dule  
a thesempes  
me a vyn omma yn dour  
may fons y guyn ha glan lour  
a vostethes

2205

*et lauabit manus et statim morietur*

ellas pan fema gynys  
ancow sur yw dynythys  
scon thy'mmo vy  
ny'm bus bywe na fella  
an dour re wruk thy'm henna  
yn pur deffry

2210

---

NUNCIUS

arlut whyleugh cusyl da  
den dreys dour tyber nyns a  
yn certan na vo marow  
dyswul lyes corf a wra  
gorreugh pilat a le-na  
awos ihesu the ken pow

2215

IMPERATOR

out out out pendra wrama  
marnes drethos vernona  
ny'm byth gueres

2220

And with thee the curses of all the parish,  
Because of the false sentence of the Son of God,  
The Son of Mary. 2200

*And then the body shall be thrown into the water.*

---

A TRAVELLER.

It is best to me that it be so.  
Go to wash my hands  
Immediately  
I will, here in the water,  
That they may be white, and clean enough 2205  
From dirt.

*And he shall wash his hands, and shall die immediately.*

Alas that I was born !  
Death surely is come  
Soon to me.  
Life is no longer for me, 2210  
The water has done that to me  
Very clearly.

---

MESSENGER.

*My* lord, seek good advice :  
A man goes not over the river Tiber  
Certainly, without being killed. 2215  
It will destroy many bodies ;  
Put Pilate away from that place,  
For Jesus' sake, to another country.

EMPEROR.

Out, out, out ! what shall I do ?  
Unless through thee, Veronica, 2220  
There is no help to me.

an corf yv emscumunys  
ro thy'm cusyl dysempys  
may beu vy cres

78b.

## VERNONA

neffre yn dour hedre vo 2225  
ny thue dresto na varwo  
gour gruek na best  
ef a fue drok corf yn bys  
me a'th cusyl dysempys  
byth na vy trest 2230  
awos cost arhans nag our  
greugh y tenne mes a'n dour  
gorreugh ef yn schath then mor  
hy frenne byth nyns yw bern  
an schath a'n dek the yfern 2235  
my lord y schal be ther for

## IMPERATOR

ow bennath thy's uernona  
ha bennath map maria  
ow arluth ker  
tormentores duegh thy'm scon 2240  
par-ma allo ow colon  
guella ow cher  
a pur harloth ple fugh why  
pur vth o clewas an cry  
genef orth agas gylwel 2245  
yma thy'mmo vy duon  
gyllys lemmyn y'm colon  
yn della dev thu'm sylwel

1<sup>s</sup> TORTOR

my ny garaf streche pel  
na nyl the wyth na the sul 2250  
fysteneugh ow leuerel  
pendra reys thy'n the wuthul

L. 2234. *bern* is the Armoric verb *bernout*, "to be of importance;" as *né vern két*, "it is of no importance." I have

The body is accursed ;  
Give me counsel immediately,  
That I may live peaceful.

VERONICA.

Ever in water while he is, 2225  
No one goes over it that does not die,  
Man, woman, or beast.

He was an evil body in the world ;  
I advise thee immediately,  
Never be sad ; 2230

For cost of silver or gold,  
Drag him out of the water,  
Take him in a boat to the sea.  
To take it is not a great matter ;  
The boat shall carry him to hell, 2235  
My lord, I will be warrant for it,

EMPEROR.

My blessing on thee, Veronica,  
And the blessing of the Son of Mary,  
My dear Lord.  
Executioners, come to me forthwith ; 2240  
This way may my heart  
Better my condition.

O very rascals, where were ye ?  
Very loud was heard the cry  
By me to you calling. 2245  
There is sorrow to me,  
Gone now into my heart,  
So God save me !

FIRST EXECUTIONER.

I do not like to stay long,  
Nothing to do nor to look at ; 2250  
Hasten to say  
What is needful for us to do.



## IMPERATOR

reys yw theugh mones certan  
 the tenne pilat yn ban  
     yn mes a'n dour  
 gorreugh ef yn schath the'n mor  
 and y schal yf yow ther for  
     try mylyon our

2255

II<sup>s</sup> TORTOR

wharre ny a'n ten yn ban  
 mur venions ha calas *ran*  
     ef a whylas  
 ihesu cryst myghtern a nef  
 ha falslych y'n iuggyas ef  
     gans cam pur bras

2260

III<sup>s</sup> TORTOR

yn ban tynny'n ef a'n dour  
 ha dyndylyn agan our  
     a cowethe  
 teulyn grabel warnotho  
 scherp ha dalgenne ynno  
     byth na schapye

2265

2270

IV<sup>s</sup> TORTOR

me re teulys dew grabel  
 yn mes a'n dour an tebel  
     corf a thue sur  
 kyn fo mar pos avel men  
 hallyens pup den ol yn fen  
     betheugh why fur

2275

I<sup>s</sup> TORTOR

re'n kergho an dewolow  
 otte an corf casadow  
     ow tos y ban

EMPEROR.

Need is to you to go, certainly,  
To draw Pilate up,  
    Out of the water. 2255  
Put him in a boat into the sea,  
And I shall give you for that  
    Three millions of gold.

SECOND EXECUTIONER.

Soon we will draw him up ;  
Great vengeance and cruel division 2260  
    He hath sought  
Jesus Christ the King of heaven,  
And falsely hath sentenced him  
    With very great wickedness.

THIRD EXECUTIONER.

Up let us drag him from the water, 2265  
And let us deserve our gold,  
    O comrades !  
Let us cast a grappling-iron on him  
Sharp, and lay hands on him,  
    That he may never escape. 2270

FOURTH EXECUTIONER.

I have cast two grappling-irons ;  
Out of the water the wicked  
    Body shall come surely,  
Though it be heavy as stone ;  
Haul every man at once, 2275  
    Be ye careful.

FIRST EXECUTIONER.

The devils fetch him !  
See the hateful carcass  
    Coming up.

me a leuer theugh yn scon 2280  
 tynnyn ef yn ban war ton  
 map a'n ievan

79<sup>a</sup>.II<sup>s</sup> TORTOR

vy nytha hep na moy let  
 an corf yn schath ny a set  
 a thesempys 2285  
 gureugh y herthye a perfeth  
 gans mollat dev ha'y eleth  
 ha syns keffrys

III<sup>s</sup> TORTOR

otte a perfeth gorrys  
 eugh tenneugh a thysempys 2290  
 y goyl yn ban  
 may hallo mos gans an guyns  
 ha ganso mollath a'n syns  
 ha dev aban

IV<sup>s</sup> TORTOR

lemmyn hertheugh hy the ves 2295  
 me a glew vn hager noyes  
 yn carn yn mor er y byn  
 yma dour ow mos garow  
 thu'm gothfos mur dewolow  
 rak y kerghes ef lemmyn 2300

I<sup>s</sup> TORTOR

fystynyn fast th'agan pow  
 rak deuones dewolow  
 the'n teroge  
 y mons ow crye huthyk  
 dun yn kergh rak dout pystyk 2305  
 scon hep lettye

---

L. 2291. *hy goyl* B.

L. 2303. *Teroge* is new to me; it may be from *ter*, "ter-

OUR LORD JESUS CHRIST. 173

I tell you, forthwith, 2180  
Let us draw him up on the wave,  
The son of the evil one.

SECOND EXECUTIONER.

Evermore, without any further delay,  
We will put the body into a boat,  
Immediately. 2285  
Do ye push her off capitally,  
With the curse of God, and his angels,  
And saints also.

THIRD EXECUTIONER.

See perfectly placed.  
Go draw immediately 2290  
Her sail up,  
That he may go with the wind,  
And with him the curse of the saints,  
And God above.

FOURTH EXECUTIONER.

Now push her out; 2295  
I hear an ugly noise  
On a rock in the sea meeting him.  
The water is going rough;  
To my knowledge many devils  
Forth have carried him now. 2300

FIRST EXECUTIONER.

Let us hasten quick to our country,  
For devils have sucked *him*  
To the deep;  
They are crying loudly.  
Let us come away, for fear of witchcraft, 2305  
Soon without delay.

---

ror," and *ogov*, "a cavern." Perhaps the meaning may be  
"destruction," from *terry*, "to destroy."

## LUCIFER.

ow dewolow duegh gynef  
 warparth ol me agas peys  
 the kerghas gans y enef  
 corf pylat gans mur a greys 2310  
 yn tan whyflyn ef a sef  
 ha paynys neffre a pys  
 ha'y gan a vyth ogh goef  
 the'n bys-ma pan fue genys

## BELSEBUK

an corf-ma mylyges yw 2315  
 ytho ef a goth thy'nny  
 the vos yn dor nynsyw guyw  
 nag yn dour nag yn hylly

## SATHANAS

yn dour tyber ef a fue  
 yn geler horn gorrys down 2320  
 ha myl den ef [a] wruk due  
 yn dour-na rak vth hag ovn

## BELSEBUK

gorhel vyth ny tremene  
 an for-na na fe buthys  
 ny thyndylas lowene 2325  
 lemmyn yn tan bos cuthys

## LUCIFER

a'n dour y fue drehevys  
 ha dreys arte the'n tyr mur  
 hag yn gorhel bras gorrys  
 gynen may teffo the'n lur 2330

L. 2320. Compare the Breton *geler* and Welsh *gelor*.

LUCIFER.

My devils, come with me,  
 Together all I pray you,  
 To carry with his soul  
 The body of Pilate with much strength. 2310  
 In hissing fire he shall stay,  
 And tormented ever shall pray;  
 And his song shall be "Oh! miserable me,  
 That I was born to this world!"

BEELZEBUB.

This body is accursed, 2315  
 Now it has fallen to us;  
 To be in earth it is not worthy,  
 Nor in water, nor in brine.

SATAN.

In water of Tiber he was  
 In a coffin of iron put deep, 2320  
 And a thousand men he did end  
 In that water for sorrow and fear.

BEELZEBUB.

A ship never passed  
 That way, that was not drowned;  
 He has not deserved bliss, 2325  
 But to be covered with fire.

LUCIFER.

From the water he was raised,  
 And brought again to the great earth,  
 And put into a great ship,  
 To come with us to the abyss. 2330

## SATHANAS

*goyl* ha *guern* thotho ordnys  
 may thelle yn mes a'n wlas  
 the vn carn y fue teulys  
 par may cothas yn ow bras

## BELSEBUK

an carna a ygoras 2335  
 del o destnys thotho ef  
 rak pur wyr yth hepcoras  
 dre y ober glascor nef  
 eno ny a'n receuas  
 vthyk yw clewas y lef 2340  
 tan ha mok ha pocvan bras  
 yn carna neffre y sef

## LUCIFER

pocvan pup vr ha rynny  
 skrymba bras a'n dewolow  
 ef a'n gevyth genen ny 2345  
 a pup drok maner ponow

## SATHANAS

ha ty corf bras mylyges  
 the yfarn gans the enef  
 gynen y fythyth tynnes  
 the cane a vyth goef 2350

79<sup>b</sup>.

## BELSEBUK

lemmyn pup ol settyes dorn  
 yn keth schath-ma th'y tenne  
 ha ty tulfryk pen pusorn  
 dalleth thy'nny ny cane

## TULFTRYK

ye re gymmy tol ow guen 2355  
 rak yn mes yma y pen  
 sur pur hyr aves thu'm tyn

L. 2344. *Skrymba*, perhaps the Welsh *ysgarm*.

SATAN.

Sail and mast *were* ordained for him,  
That he might go out of the country ;  
To a rock he was cast,  
So that he might fall into my judgment.

BEELZEBUB.

That rock did open, 2335  
As it was fated for him,  
For in very truth he renounced  
By his works of the kingdom of heaven.  
There we received him,  
Loud is heard his voice, 2340  
Fire and smoke and great sickness  
In that rock shall ever remain.

LUCIFER.

Sickness always and horror,  
Great outcries of devils,  
He shall find with us ; 2345  
And all evil sorts of pains.

SATAN.

And thou, great cursed body,  
To hell with thy soul  
By us shall be dragged ;  
Thy song shall be " wo is me ! " 2350

BEELZEBUB.

Now every one put his hand  
To drag him in this same boat.  
And thou Tulfric, the end of a song  
Begin to sing to us.

TULFRIC.

I wag my tail at ye, 2355  
For its end is out  
Very long surely behind me.

L. 2355-7. These lines are necessarily paraphrased.



belsebuk ha sattanas  
 kenough why faborden bras  
 ha me a can trebyl fyn 2360  
*et sic finitur mors pilati*

*et incipit ascensio Xti in celum et dicit petrus*

PETRUS

arluth ker fattel vyth dy'n  
 marseth arte thyworthy'n  
 drok yw gyne  
 vynytha er na whyllyn  
 a trauyth ny gemeryn 2365  
 nep lowene

IHC.

a pedar byth da the cher  
 faste the gy the vreder  
 yn lel grygyans  
 me a athyow thu'm tas 2370  
 yn confort thyugh my a as  
 an apyrys sans

PHILIPPUS

arluth ker dre the vur ras  
 dyswe thy'nny ny an tas  
 ha henna yw lour thy'nny 2375  
 rak ty yw dev gallogeek  
 the pup a vo othommek  
 warnos a pysse mercy

IHC.

a phelyp lous os y'th fyth  
 ha ty gynef solla-thyth 2380  
 gothfythy grygy yn fas

L. 2369. The line in the MS. is *pup er ol yn lel grygyans*;

Beelzebub and Satan,  
 You sing a great bass,  
 And I will sing a fine treble. 2360

*And so ends the death of Pilate.*

---

*And the Ascension of Christ to heaven begins ; and  
 Peter says :—*

PETER.

Dear Lord, how will it be with us ?  
 If thou go again from us,  
     Evil it is with us,  
 Ever until we see *thee* ;  
 From any thing we take not 2365  
     Any pleasure.

JESUS.

O Peter, be thy cheer good !  
 Strengthen thou thy brethren  
     In trusty belief.  
 I go to the right of my Father ; 2370  
 In comfort to you I will leave  
     The Holy Ghost.

PHILIP.

Dear Lord, through thy great grace  
 Disclose to us the Father,  
     And that is enough for us ; 2375  
 For thou art a mighty God,  
 To all who are needy,  
     On thee who may call for mercy.

JESUS.

O Philip, thou art gray in thy faith,  
 And thou with me a long time, 2380  
     Shouldst know how to believe faithfully.

it is in the handwriting of B, who appears to have erased the original line, thinking it too short perhaps.

me a leuer theugh deffry  
 pyv penagh a'm gwellha vy  
 sur ef a wylfyth ow thas

dev ha den kepar del of 2385  
 sur an tas yma ynnof  
 hagh yn weyth my ynno ef  
 may tyffough ol the sylwyans  
 seuough yn agys crygyans  
 rak thu'm tas me a the'n nef 2390

## IACOBUS MAIOR

arluth ple then alemma  
 thy'n the gemeres trygfa  
 na theffo den vyth gynen  
 ha pygyn dev gallosek  
 del esen agan vnnek 2395  
 ha na moy gor na benen

## IHC.

scon alemma why a spetd  
 bys yn meneth olyuetd  
 ha'n tas a glew agas lef  
 the'n keth plas-na thyugh yth af 2400  
 a le-na yth yskynnaf  
 yn ban bys yn glascor nef

[*discipuli transeunt ad montem olivetum*]

80<sup>a</sup>.

## ANDREAS

arluth ny a th'y wharre  
 rak ny yllyn yn nep tre  
 tryge dres nos 2405  
 del vs an yethewon wheth  
 pur vr worth agan arveth  
 hag ow koddros

L. 2408. *koddros* may be the Welsh *godori*, with the usual

I tell you seriously,  
Whoever hath seen me,  
Surely he should see my Father.

Like as I am God and man, 2385  
Surely the Father is in me,  
And likewise I in him;  
That ye may all come to salvation,  
Stay in your belief,  
For I go to my Father to heaven. 2390

JAMES THE GREATER.

Lord, where shall we go from hence,  
For us to take a dwelling,  
That not any man may come with us,  
And that we pray to mighty God?  
As we were ourselves only, 2395  
And no more, man nor woman.

JESUS.

You immediately hasten hence,  
Even to the Mount of Olives,  
And the Father will hear your voice;  
To that same place I will go to you, 2400  
From that place I will ascend  
Up even to the kingdom of heaven.

[*The disciples proceed to the Mount of Olives.*]

ANDREW.

Lord, we will go to it directly,  
For we cannot in any town  
Dwell over night, 2405  
As the Jews are still  
Always armed against us,  
And annoying us.

change of initial from sonant to surd after the participial *ow*;  
or else *cydyra*, "to drive."

# RESURRECTION OF

## IOHANNES

dun the'n meneth olyved  
 yn weth ena ny a red 2410  
 y gen lyfryow  
 gortos y thos ny a wra  
 ihesu cryst map maria  
 the'n beys golow

## BARTHOLOMAEUS

ha bethens fystenyn d'y 2415  
 ihesu *cryst* myghtern a ioy  
 re bo gynen  
 nep na grys y bos sylwyas  
 goef *genys y vonas*  
 a brys benen 2420

## SYMON

a ihesu cryst myghtern nef  
 me a'th pys clew agan lef  
 gans drok tra na ven temptys  
 rak y fo the gras gynen  
 a torment gour na benen 2425  
 my ny thowtyaf tra yn beys

## IUDA

byth ny reys thy'n doutye tra  
 y fo cryst map maria  
 ha'y gras gynen  
 kens ol ef agan formyas 2430  
 ha gans y wos a prennas  
 gour ha benen

## IHC.

lemmyn ol cres yntrethoug  
 omma kepar del esough  
 worth ow gortos 2435

[*osculatur eos omnes*]

JOHN.

Let us go to the Mount of Olives,  
Also there we will read 2410  
In our books;  
We will await his coming,  
Of Jesus Christ, the Son of Mary,  
To the world of light.

BARTHOLOMEW.

And let us be hastening to it; 2415  
Jesus Christ, the King of joy,  
Be he with us.  
Who does not believe him to be Saviour,  
Miserable that he was born  
Of the womb of woman! 2420

SIMON.

O Jesus Christ, King of heaven,  
I pray thee hear our voice;  
With evil thing be we not tempted;  
For thy grace be it with us,  
Of torment from man or woman 2425  
I fear not any thing in the world.

JUDE.

Never need we doubt any thing  
That Christ is the Son of Mary,  
And His grace with us.  
Before all He created us, 2430  
And with His blood redeemed  
Man and woman.

JESUS.

Now all peace among you!  
Here, like as ye are  
Waiting for me. 2435

[*He kisses them all.*]

aban oma dasserghys  
 dev hugens deyth dyuythys  
 byth pan fo nos

## IACOBUS MINOR

arluth mar calle wharfes  
 gynen ty the vynes bos 2440  
 omma pup vr  
 rak pur wyr gynen mar pes  
 ny a vye pur attes  
 ha lowen mur

## IHC.

a ny wothough why vn dra 2445  
 pup den ol yn bewnans da  
 ow bose vy ganso ef  
 kevsyns den myns a vynno  
 ow kyc ha'm gos byth ynno  
 ha ken ny thothye the'n nef 2450

## THOMAS

arluth pandra wraf lemman  
 pan ylly gy ahanan  
 the'n nef the'n tas  
 gynen bythyth yn doveses  
 rak na yllyn the weles 2455  
 cuth ny gen gas

80b.

## IHC.

thomas ty a the cynda  
 hag ena pregoth a wra  
 yn ow hanow  
 ha gura thy's moy seruygy 2460  
 yn wlas-na ow len grysy  
 tus yv tanow

L. 2457. *cynda* must be India (Sinde), in allusion to the

Since I am risen,  
 Forty days ended  
 Will be when it is night.

JAMES THE LESS.

Lord, if it could be,  
 With us that thou wouldst be, 2440  
 Here always !  
 For very truly, if thou wert with us,  
 We should be very much at ease,  
 And very glad.

JESUS.

Do ye not know one thing ? 2445  
 Every man in good life,  
 That I am with him.  
 Let a man say all he will,  
 My flesh and my blood shall be in him,  
 And else he will not go to heaven. 2450

THOMAS.

Lord, what shall I do now,  
 When thou mayest be away from us,  
 To heaven, to the Father ?  
 Thou shalt be with us in Godhead,  
 For if we may not see thee, 2455  
 Sorrow leaves us not.

JESUS.

Thomas, thou shalt go to India,  
 And there shalt preach  
 In my name,  
 And make for me more servants ; 2460  
 In that country my true believers  
 Are few persons.

general belief of the middle ages, that the apostle preached there.



hag yn weth why dew ha dew  
 a pregoth yn aweyl grew  
     yn ol an beys 2465  
 pyv penagh a len gryssso  
 yn weth bysythyys a vo  
     a vyth sylwys

ha nep-na vynno crygy  
 ny yl bos a'm seruysy 2470  
     yn certan awos an beys  
 me a leuer theugh an guyr  
 ma ny wrefa ow desyr  
     y fyth dampnys the peynys

## MATHEUS

arluth pregoth ny a wra 2475  
 kepar del wrussys pup tra  
     nag us ken dev ages os  
 den na gressso dyongel  
 an keth den-na the selwel  
     cammen vyth na yl wharfos 2480

## IHC.

ow bennath genough gasaf  
     [*hic Jhc osculatur eos omnes*]  
 aweyl theugh yth yskennaf  
     a thesempys  
 yn pur wyr yn ban the'n nef  
 athyow thu'm tas yth sef 2485  
     sylwadur beys  
     [*hic ascendit Jhc.*]

---

L. 2464. I read *aweyl* for *awel*, "far off," as more pro-

OUR LORD JESUS CHRIST. 187

And also you, two and two,  
Go far away preaching  
In all the world. 2465

Whosoever faithfully believes,  
And is diligent also,  
Shall be saved.

And those who will not believe  
Cannot be my servants, 2470  
Certainly, for the world.

I tell you the truth ;  
Who does not my desire,  
Shall be condemned to pains.

MATTHEW.

Lord, we will preach ; 2475  
Like as thou hast done every thing,  
There is not another God than thou.

The man who does not believe really,  
That same man to save  
Not any way can exist. 2480

JESUS.

My blessing I leave with you.

[*Here Jesus kisses them all.*]

Far from you I shall ascend  
Immediately,  
Very truly, up to heaven ;  
At the right of my Father I shall sit, 2485  
The Saviour of the world.

[*Here Jesus ascends.*]

---

bable than "at work," as translated by Pryce. See also  
l. 2482.

I<sup>s</sup> ANGELUS

pyv henna gans deusys mas  
 re thueth mar vskys the'n wlas  
 guyskys yn ruth  
 mur ioy vs er y byn ef  
 pur tha yth heuel yn nef  
 y bones druth

249b

II<sup>s</sup> ANGELUS

my ny won p'ywe cammen  
 syth myl ha syth cans blythen  
 vn den kyn fo ow kerthes  
 ow tos kyn spedye yn geyth  
 dev vgans myldyr perfeyth  
 omma ny alse bones

249b

III<sup>s</sup> ANGELUS

pyw a thueth a'n beys yn ruth  
 avel gos pen ha duscouth  
 garrow ha treys  
 marth thy'm a'n deusys yma  
 mar vskys del thueth omma  
 el byth ny neys

250b

IV<sup>s</sup> ANGELUS

henna a edom re thueth  
 the vyl deaul mar ny wruk vth  
 marth yv gyne  
 rak me a dyp bos hemma  
 an keth map eth alemma  
 yw myghtern a lowene<sup>a</sup>

250b

2510

81<sup>a</sup>.V<sup>s</sup> ANGELUS

pyv a ylta gy bones  
 pan yw mar ruth the thylles  
 yn gulascor nef

L. 2492. The original had *bos*.

<sup>a</sup> This irregularity of metre is found also in the stanza

FIRST ANGEL.

Who is that with Godhead good  
 • Who hath come so swiftly to heaven,  
     Clothed in red ?  
 Great joy is meeting him ; 2490  
 Very good it seems in heaven  
     That he is brought.

SECOND ANGEL.

I know not what is the way ;  
 Seven thousand and seven hundred years,  
     If a man should be travelling, 2495  
 And though he sped in one day's coming  
 Forty miles complete,  
     He could not be here.

THIRD ANGEL.

Who is it that came from the earth in red,  
 Like blood, *his* head, and shoulders, 2500  
     Legs, and feet ?  
 Wonder to me if this is the Godhead !  
 So swiftly as he came here,  
     Angels never fly.

FOURTH ANGEL.

He from Edom hath come ; 2505  
 To the vile devil if he caused not grief,  
     A wonder is to me ;  
 For I swear that this is  
 That same Son who went hence ;  
     He is the King of Joy. 2510

FIFTH ANGEL.

Who canst thou be,  
 When thy clothing is so red,  
     In the kingdom of heaven ?

beginning at l. 2541.

L. 2506. Or, To a thousand devils.

rak me a wor lour denses  
 marnes dre an luen duses 2515  
 omma ny sef

IHC.

me yv myghtern re wruk cas  
 ol rag dry adam ha'y has  
 a tebel scuth  
 myghtern of a lowene 2520  
 ha'n victory eth gyne  
 yn arvow ruth

V<sup>s</sup> ANGELUS

myghtern nef re by gorthys  
 del os formyas nef ha'n beys  
 honor sit deo meo 2525  
 ioy del yl ov dythane  
 ny ny tywyn ow cane  
 Gloria in excelsis deo

*tunc cantent omnes angeli Gloria in excelsis deo*

VI<sup>s</sup> ANGELUS

prag yth yw ruth the thyllas  
 omma aberth yn pen wlas 2530  
 le na fue denses byth queth  
 an eleth omma yv guyn  
 avel an houl pan thywhyn  
 yn ken lyw ny's guylys wheth

IHC.

ruth y couth thy'mmo bones 2535  
 ow hobersen a fue gures  
 tevy dar bol

L. 2514. A comparison with lines 2531, 2609, and 2621, appears to determine that *denses* is a plural or collective form of *den*. See Welsh *dynsawd*.

OUR LORD JESUS CHRIST. 191

For I know certainly, men,  
Unless through the full Godhead, 2515  
Remain not here.

JESUS.

I am a King, I have suffered  
All, to bring Adam and his seed  
From evil plight.  
The King I am of joy, 2520  
And the victory goes with me,  
In arms red.

FIFTH ANGEL.

The King of heaven be worshipped !  
As thou art Creator of heaven and earth,  
Be honour to my God ! 2525  
As joy may gladden me,  
Let us not be silent, singing  
Glory to God in the highest !

*Then let all the angels sing, "Gloria in excelsis  
Deo."*

SIXTH ANGEL.

Why are thy garments red,  
Here within the head of the country, 2530  
Where man never was ?  
The angels here are white,  
Like the sun when it shines ;  
In other form I have not yet seen them.

JESUS.

Red it behoves me to be 2535  
My habergeon, which was made  
To spread round my body ;

L. 2537. This is rather a desperate guess : I compare *tevy* with the Welsh *tefu*, and *dar* may be *dro* ; but I have no confidence in the version.

heys ol ow croghen scorggya  
 down y'm kyc maytho tellya  
 lyes myl tol

2540

VI<sup>s</sup> ANGELUS

arluth ny vyen lowen  
 mar fur torment a cothfen  
 y bones thy's  
 my ny wothyen a'th vernans  
 na vyth moy a'th daserghyans  
 pan y'th whylsyn deuethys

2545

VII<sup>s</sup> ANGELUS

dre the voth lauar pyv os  
 dyllas ruth yn an cothfos  
 prak y's guyskyth  
 my ny wyllys yn wlas-ma  
 bythqueth dyllas a sevt-na  
 sur nep den vyth

2550

## IHC.

rag dry adam a yfarn  
 me a thuk curyn a spern  
 nep try our adro thu'm pen  
 asso mur *tyn* ow passyon  
 pan eth dreyn yn empynnyon  
 a pup parth dre a grogen

2555

81<sup>b</sup>,VIII<sup>s</sup> ANGELUS

ellas my ny wothyen man  
 bones map dev y honan  
 degenow yn mes a'n nef  
 ol pegh adam pan prennas  
 pur wyr mur a torment bras  
 hep dout a wothevys ef

2560

All the length of my skin scourged,  
 So that deep in my flesh were pierced  
 Many thousand holes. 2540

SIXTH ANGEL.

Lord, I should not have been joyful  
 If I had known the fierce torment  
 That was to thee.  
 I knew not of thy death,  
 Nor any more of thy resurrection, 2545  
 When I saw thee ended,

SEVENTH ANGEL.

By thy will, say who thou art,  
 Red garment knowing it,  
 Why dost thou wear it?  
 I have not seen in this country 2550  
 Ever a garment of that suit  
 Surely any man have,

JESUS.

To take Adam out of hell,  
 I wore a crown of thorns  
 Some three hours around my head; 2555  
 Very sharp was my suffering  
 When the thorns went into the brain,  
 On all parts through the skin.

SEVENTH ANGEL.

Alas! I knew not at all  
 To be the Son of God himself 2560  
 Departed out of heaven;  
 When he redeemed all the sins of Adam,  
 Very truly much of great torment  
 Without doubt he suffered.



VIII<sup>o</sup> ANGELUS

ahanas marth yw gene 2565  
 os myghtern a lowene  
 prag yth yv the thyllas ruth  
 ha fattel duthys yn ban  
 dre the gallos the honan  
 ha war the corf mar drok acuth 2570

## IHC.

myghtern of guyron ha cref  
 kyns pegh map den a'm sorras  
 er ow fyn trauyth ny sef  
 perth yfarn me a torras  
*hag* a thros lyes enef 2575  
 a ver drok tervyns ha oas  
 the ioy y tethons gynef  
 kemmys a wruk both ow thas  
 ow stons a fue crous a pren  
 kyns en myghtern den ha dev 2580  
 yn le basnet war ow fen  
 curyn a sparn lym ha glev  
 ol ov ysly yn ten  
 hag a wel the lyes plu  
 yn golon dre'n tenewen 2585  
 the restye syngys ow gu  
 dre ow thrys y tuth vn smat  
 gans kentrow d'aga gorre  
 y fue ow manegow plat  
*spygys* bras dre ow dywle 2590  
 ytho ov fous ha'm brustplat  
 purpur garow thu'm strothe  
 dre an gos a rak pilat  
 worto an kyo a glene  
 pan fue an purpur war skwyth 2595  
 kychys the ves gans dyw thorn

EIGHTH ANGEL.

I have wonder of thee, 2565  
 Thou art the King of joy ;  
 Why are thy garments red ?  
 And how didst thou come up  
 Through thy own power,  
 And on thy body such evil plight ? 2570

JESUS.

I am a King true and powerful :  
 First the sin of mankind provoked me,  
 Against me nothing stands,  
 The gate of hell I have broken,  
 And have brought many souls 2575  
 From great evil, tempest, and torment ;  
 To joy they are come with me,  
 As many as have done the will of my Father.

My standing was a cross of wood,  
 Before I was a King, man, and God ; 2580  
 Instead of a helmet on my head,  
 A crown of thorns sharp and stiff ;  
 All my limbs dragged,  
 And a sight to many a parish :  
 In heart, through the side, 2585  
 I felt my spear thrust.

Through my feet a fellow came  
 With nails to put them ;  
 And my smooth gloves were  
 Great spikes through my hands ; 2590  
 My robe and my breastplate were  
 Hard purple to wring me,  
 Through the blood before Pilate  
 The flesh stuck to it.

When the purple was on a sudden 2595  
 Snatched away with hands,

wortu y glynes hardlych  
 ran a'n kyc bys yn ascorn  
 woge ow da oberow  
 dywes a yrhys dethe 2600  
 thy'm rosons bystyl wherow  
 byth ny fynnyys y eve  
 gans gu guenys ha marow  
 dre an golon me a fue  
 an tryge deth sur hep gow 2605  
 y wruk dasserghy arte

VIII<sup>a</sup> ANGELUS

arluth ker bynyges os  
 a syv ioi gynef gothfos  
 an denses the thos the'n nef  
 an tas dev dre'n spyrys sans 2610  
 the'n beys danvonas sylwyans  
 a huhon map dev a seyf

IX<sup>a</sup> ANGELUS

a ihesu cryst luen a ras  
 my ny wothyan the vonas  
 alemma gyllys the'n beys 2615  
 ioi yv gynef the clewas  
 mar tek yw the theryvas  
 drethos yth of lowenhys

82<sup>a</sup>.

## IHC.

a tas bynyges y'th se  
 lemmyn thy's my re deve 2620  
 gans densys yn mes a'n beys  
 map den my re wruk prene  
 gans gos ow colon na fe  
 nep a wrussyn ny kyllys

## DEUS PATER

wolcom ow map os yn nef 2625  
 wolcom fest osy gynef  
 yse thy'mmo a thyow

To it stuck closely  
 A piece of the flesh even to the bone.  
 After my good works,  
 Drink if I required of them, 2600  
 They gave me bitter gall,  
 I would never drink it.  
 With a spear pierced and killed  
 Through the heart I was :  
 On the third day, surely, without a lie, 2605  
 I did rise again.

EIGHTH ANGEL.

Dear Lord, blessed thou art ;  
 Joy it is with us to know  
 That mankind come to heaven.  
 God the Father, through the Holy Ghost, 2610  
 Has sent salvation to the world ;  
 On high the Son of God will remain.

NINTH ANGEL.

O Jesus Christ, full of grace,  
 I knew not that thou wert  
 Hence gone to the world. 2615  
 Joy is with me to hear,  
 So fair is thy declaration ;  
 Through thee I am rejoiced.

JESUS.

O Father, blessed on thy throne,  
 Now I am come to thee 2620  
 With men out of the world ;  
 Mankind I have redeemed  
 With the blood of my heart, that there may not be  
 Any that we should lose.

GOD THE FATHER.

Welcome, my Son, thou art in heaven, 2625  
 Very welcome thou art to me,  
 Sit at my right !

ty re fue fest lafur bras  
 dre conquest a thylyfras  
 mes a payn an enefow

2630

---

 IMPERATOR

a tus vas why re welas  
 a thasserghyens cryst del fue  
 porthow yfarn a torras  
 yn mes adam hag eue  
 kemmys a wruk both a'n tas  
 y's gorras the lowene  
 the vap den y tysquethas  
 pur wyr mur a kerenge

2635

hag yn ban the nef the'n ioy  
 ihesu a wruk yakynne  
 worth an iaul ha'y company  
 rak a's guytho yn pup le  
 ha'y vennath theugh pup huny  
 lemmyn ens pup war tu tre  
 now menstrels pybygh bysy  
 may hyllyn mos the thonssye

2640

2645

To thee very great labour has been,  
 By conquest thou hast delivered  
 The souls out of pain. 2630

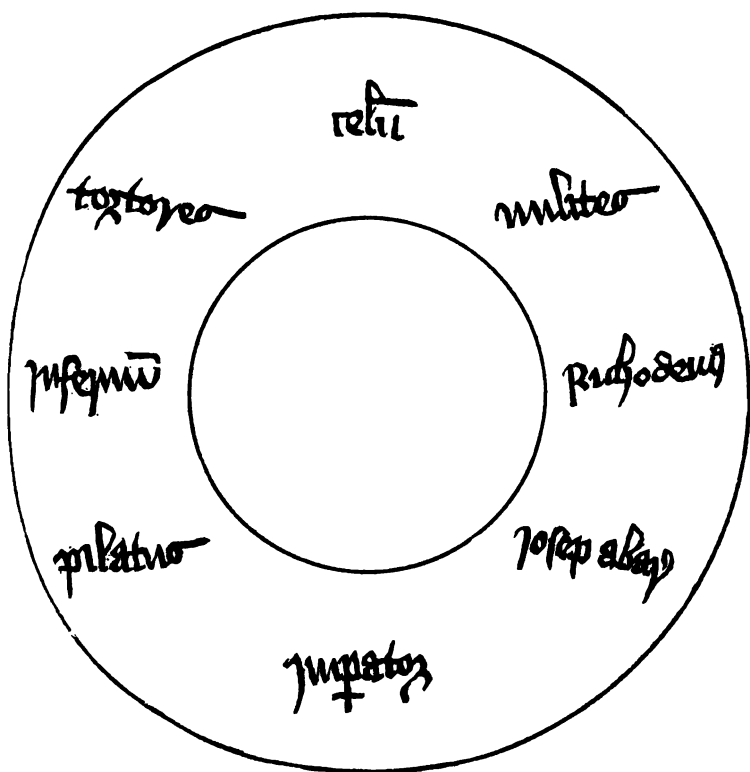
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EMPEROR.

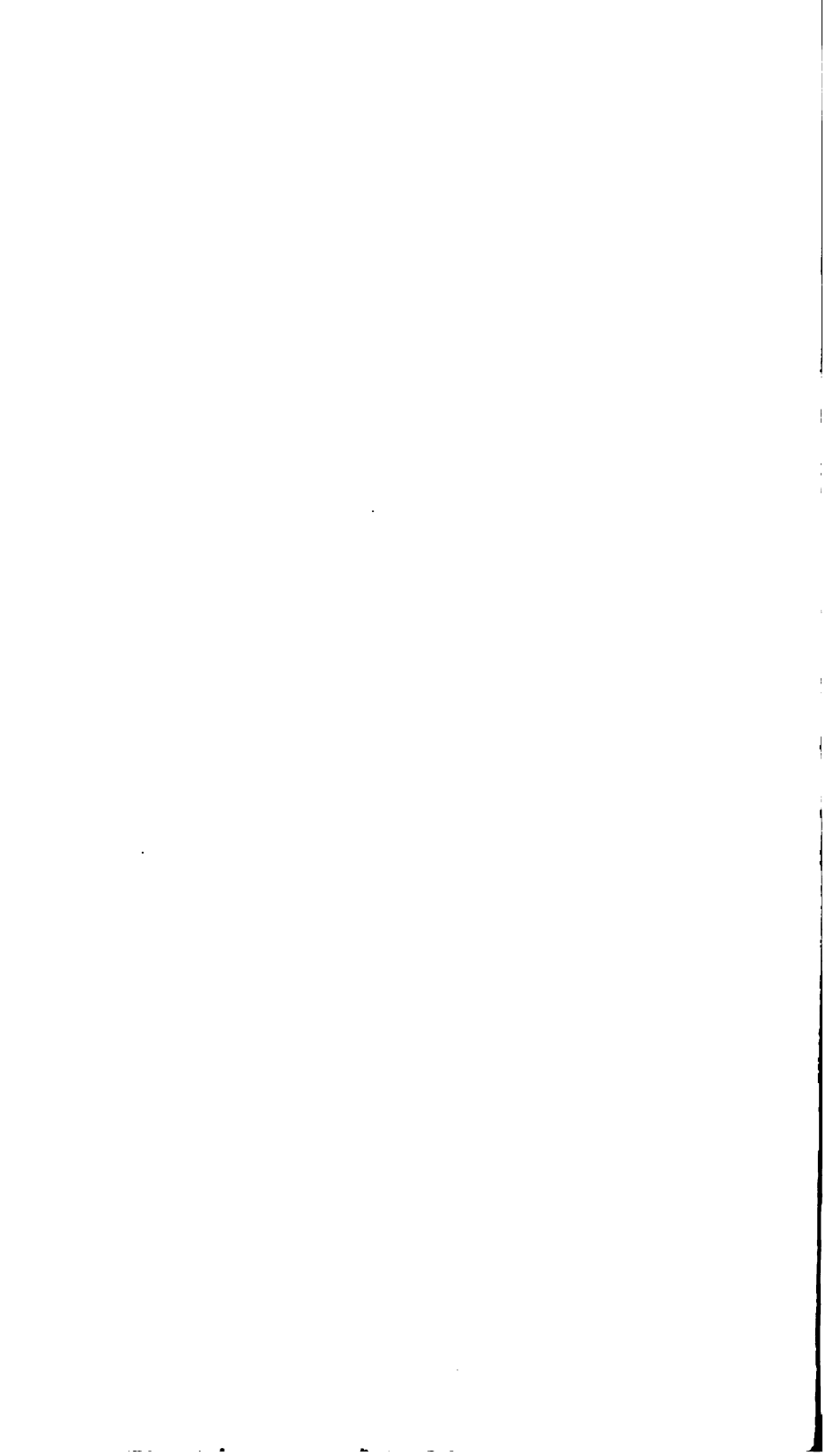
O good people, you have seen  
 The Resurrection of Christ as it was.  
 The gates of hell he broke ;  
 Out Adam and Eve,  
 As many as wrought the will of the Father, 2635  
 He placed them in bliss ;  
 To the sons of men he shewed,  
 Very truly, much love ;  
 And up to heaven to bliss  
 Jesus made them ascend, 2640  
 From the devil and his company,  
 That he might keep them in every place ;  
 And his blessing on you every one.  
 Now let all go to the side of home.  
 Now minstrels, pipe diligently, 2645  
 That we may go to dance.

pilatus	XXVIII
consultor	IV
joseph	V
nichodemus	IV
carcerator	XI
spiritus christi	VII
lucifer	VI
belzebuc	VI
tulfryc	III
adam	X
eua	II
ennoc	II
helias	III
dismas	III
sathanas	IV
deus pater	II
michael	I
gabriel	I
I <sup>s</sup> miles	IX
II <sup>s</sup> miles	VIII
82 <sup>b</sup> . III <sup>s</sup> miles	VIII
IV <sup>s</sup> miles	VIII
maria	VIII
Jhc.	XL
garcon	VIII
maria magd.	XXVI
maria iacobi	VII
maria salome	VII
I <sup>s</sup> angelus	I
II <sup>s</sup> angelus	I

thomas	XXXVII
petrus	V
iacobus maior	IV
iohannes	V
bartholomeus	IV
matheus	IV
philippus	IV
iacobus minor	IV
symon	IV
iude	IV
andreas	IV
cleophas	XI
socius	IX
imperator	XXXIX
nuncius	VIII
vernona	XVII
I <sup>s</sup> tortor	VIII
II <sup>s</sup> tortor	VII
III <sup>s</sup> tortor	VII
IV <sup>s</sup> tortor	VII
viator	II
I <sup>s</sup> angelus	I
II <sup>s</sup> angelus	I
III <sup>s</sup> angelus	I
IV <sup>s</sup> angelus	I
V <sup>s</sup> angelus	II
VI <sup>s</sup> angelus	II
VII <sup>s</sup> angelus	II
VIII <sup>s</sup> angelus	II
IX <sup>s</sup> angelus	I







## NOTES.

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THE following Notes may be considered as in great part a table of errata. While the text and translation were printing, many passages, unintelligible at first, were gradually cleared up, and a careful reperusal of the whole in print has suggested some changes which did not appear to be necessary while the work was in the less readable shape of a manuscript. These changes are here indicated, and some conjectures set down which may perhaps lead a Celtic scholar to further improvement. A few observations are added which occurred to the writer in his last perusal of the translation.

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## ORIGO MUNDI.

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Line 18. The accent is placed after *nef* to shew that the variant reading *an ebron* replaces *ebbron nef*, not *ebbron* only.

L. 46. I have supposed the verb to be *guella*, "to improve," as in l. 166; but it may be "to see" in both cases.

L. 57 et sqq. This stanza and the following are obviously copied in William Jordan's "Creation of the World," (written in 1611,) with certain alterations, probably made to accommodate the style to the change of language which had taken place in the course of three

centuries. I give the passage here from pp. 26 and 28 of the printed edition, correcting the errors from the MS, in the Bodleian.

Del ony onyn ha try  
 Tas ha mab in Trynytie  
 Me a wra ge dean a bry  
 Haval thagan face whare  
 Haga wheth yn y vody  
 Sperys may hallas bewa  
 Han bewnas pan an kelly  
 Than doer te a dreyll arta  
 Adam save in ban in cloer  
 Ha trayl tha gyk ha tha woys  
 Preda me thath wrill a thoer  
 Haval yn (?) then pen ha tros  
 Myns es in tyre hage in moer  
 Warnothans kymar gallus  
 Yn serten rage dry ascor  
 Ty a vew may sota loos

In copying the above passage, I have altered the division of the lines in the second and third stanzas : these eight lines are compressed into five in the printed copy, though correctly divided in the Bodleian Manuscript ; the editor imagining a rhyme in *arta*, *ha*, *preda*, and perhaps *halla*, printed *hallas*. In line 10 I have omitted *o* placed between *tha* and *woys*. In l. 15 I read *ascor*, printed *a floz*. The old translator made *wheth* "while there is," in l. 5 : in l. 10 he brings in *pre da*, making it "very good :" in l. 15 he makes *yna* 'here ;' it looks like *yn* or *ny* in the Bodleian Manuscript, but may have been intended for *thy'm* ; the aspirate *d* required in this word, is frequently made in the Bodleian Manuscript by a character like *y*, the Anglo-Saxon þ.

The above is inserted as a specimen of the manner in which the "Creation of the World" plagiarizes the Ordinalia ; in this instance the imitation continues for twenty lines more, down to l. 84 ; and there are more than a dozen passages further on similarly treated, as far as the 88th page of the first volume of this work.

L. 96. *Gulan* may be "the ground" here, as in lines 395 and 859.

L. 122. The version is doubtful ; the similar line in p. 30 of the Creation is *Saw, na bashe, ym war neb coere*, and it is there absurdly rendered, " Rise, and fall, as I on each call."

L. 129. The word *yar*, " a hen," was read *zar* by the author of Pryce's vocabulary, and understood to mean " turkey." He probably thought no bird so likely to accompany the goose as the turkey. Suspicion was first roused by finding a turkey mentioned in so early a MS., and it was subsequently remarked that the initial *y* consonant took very nearly, if not quite, the form of *z* in such words as *yet* and *yehes*. This occurs also in English MSS. of the same date : we find *zear*, *zouth*, *zour*, &c. for *year*, *youth*, *your*, &c.

L. 175. *Attebres* is put for *a tebres*.

L. 327. The " Oil of mercy," so far as I know, is first mentioned in the pseudo-gospel of Nicodemus : see ch. xiv. 4 et sqq.

L. 338. This line wants a syllable ; it should perhaps be *sur y a vylyyk*, but the meaning of *vylyyk* is uncertain : the connection with the Breton *gwela*, " to weep," as suggested in Pryce, does not seem likely.

L. 348. Should rather be *ma gys byth*, " there is to you ever."

L. 349. *Troh an* should be *troha'n*, " towards the," the preposition being *troha* or *trogha*. See lines 201, 332, 344.

L. 351-354. The translation is unsatisfactory, though the general meaning cannot be different ; *gruk* is in the third person in each case, and there is no personal pronoun to bring it to the first ; *gweles* is probably in the infinitive. *Ertech* for *erw teg* in l. 354, as given in Pryce, seems forced. The first two lines should rather be rendered, " Alas ! to see the time when my lord was angry."

L. 361. *Gostotter* should be, I think, *goscotter*, from

*gualys*, as in l. 356; *vyriwyn*, in the following line, is in the first person plural of the indicative, "we shall die."

L. 399. *Ny's tevyth man*, should be, "there will not be anything for them:" compare *man* with the Armorican *mann*; see Légonidec, who renders it *rien*, *nulls chose*.

L. 429. *Gorre*; I believe that in many cases the *e* or *y*, at the end of an imperative mood, is really the objective pronoun: if this is right, we should write *gorr'e*, "put it." The final consonant of the root (which is here *gor*) is doubled, except in the case of words ending with two consonants: see *lath e*, "kill him," D 2356. I had not noticed the pronoun in the earlier portions of the book.

L. 485. *Doway* is perhaps the west-country *do'ee*.

L. 496. The word printed *lones* may be the second person singular of the second tense of the verb *lev*, borrowed from the English; and would be rendered, "thou wouldst leave:" this was probably my notion when I wrote down the doubtful version given in the text.

L. 559. *Dun* should have been rendered "let us come."

L. 597. *Ny vethyth*, "thou shalt not be."

L. 609. *Govynn'e*, "ask it." See note on l. 429.

L. 670. *Kelys* is certainly from a verb cognate with the Welsh *celu*, "to conceal;" the line should be translated, "Adam, it cannot be concealed."

L. 685. Better rendered, "Happy if I could once see."

L. 725. *Evy* and *avy* are believed to be used after a substantive preceded by *ou*, "my," to add emphasis, meaning "of me." In l. 2175, I prefer reading *ou whake vy*, "my sweetest;" but this expedient will not do here.

L. 794. *May callaf* is erroneously printed instead of *mar callaf*; the version is, "if I may see."

L. 853. I have now not much doubt about this line, marked with the point of doubt in the version: *keles*

must be the infinitive mood of the verb, of which the participle is *kelys* in l. 670.

L. 882. *Ou otte must*, I think, signify merely "see here." See l. 1981, and R 2177.

L. 912. This should have been rendered, "so well ye do my bidding," in the present tense.

L. 917. This stanza is modified from the one beginning at l. 417. See also p. 160 of the Creation.

L. 930. *Guzryon* is "innocent," as in Welsh.

L. 974. Should have been printed *ty abow*, and translated, "thou shalt have." See the grammar, on the verb 'to have.'

L. 1079. The line is unsatisfactorily rendered, but I have nothing better to offer; the preceding line is by no means certain.

L. 1081. *Ahas* is probably the Welsh *achas*, and should be translated "detestable," or "disagreeable."

L. 1086. A better rendering of this line, and one which obviates the awkwardness of the suggestion in the note, would be, "it will not overcome us, though it be very long."

L. 1129. I think this line had *my a gas peys*, but there is something erased.

L. 1309. See the note to l. 725.

L. 1315. *Degys a dre* is "brought from home."

L. 1349. I do not understand the omission of the negative in this line: I suspect some error.

L. 1359. The translation which I have given cannot be right, but I am unable to suggest a better.

L. 1495. Translate, "if thou dost prevent them."

L. 1595. Should be translated, "any longer suffer you."

L. 1599. Perhaps "For dwelling in this land."

L. 1609. Read, *nag y'n ve ny*.

L. 1723. The version should be here,

"The blessing of the Father be to ye,  
And may he ever keep ye."

L. 1740. Read, *mar da*, and translate, "Since there is a savour surely so good."

L. 1747. It appears clear, from l. 1791, that *guellynny*, as well as *guel*, may be a plural of *guelen*: this line should in that case be translated, "Rods of so much grace."

L. 1794. I think the last word is *yehes*: see the note to l. 129.

L. 1802. For *wref* read *wreth*.

L. 1807. See the note affixed to l. 2597, in p. 196 of vol. i. The meaning of the two lines will be, "There will be no lack of bounty for his servants in any place."

L. 1809. *Re* may be the verb "he gives," and *ploste* an irregular superlative from *plos*; we may then translate, "Thy most foul god does not give one thing to us, meat or drink." The version printed, certainly incorrect, is from Pryce.

L. 1816. Translate, "if a beverage be not to them."

L. 1868. *Flehysygow* is, I think, the plural of *flehysyg*, a diminutive of *floh*, *flehes*, "children;" we shall then render the two lines, "And because of the unbelieving children of Israel." See D 2649.

L. 1900. "The custom would be good."

L. 1933. "Let him bring them to Jerusalem."

L. 1950. I doubt rather the meaning given to *gunde*; but the word is translated "to break to pieces" in Wright's Dictionary of Obsolete and Provincial English, London, 12mo, 1857.

L. 1958. *Vethen* may be the second tense of a verb cognate with the Welsh *meddu*, "to possess."

L. 1959. The foot-note to this line is absurd as it stands; the word *courser*, in l. 1965 of the text, was erroneously written *comser* in the first copy from the MS., and the note made accordingly. The error was subsequently discovered and corrected, but the note was altered instead of being cancelled.

L. 1981. See note to l. 882.

L. 2029. "Let every one alight."

L. 2066. *Ehen* may perhaps be "efforts," the Welsh *egni*. See *hehen* in D 2527.

L. 2069. *Houtyn* will be the French *hautain*.

L. 2086. This line should perhaps be read *aban etheugh alena*, and translated, "Since you went away."

L. 2132. Read *lath e*, "kill him." See note to l. 429.

L. 2175. See note to l. 725, and D 989.

L. 2204. This line may perhaps be translated, "Like knights we should be armed."

L. 2216. *Govy* seems to imply "wo is me!" and *goef*, "wo to him!" or, "alas for him!" the words being compounded of *go* and the pronoun. This line may be then rendered, "Wo is me for them!"

L. 2271. I do not know where to find the etymology of *bel aber*, but I give the version found in Pryce.

L. 2321. Better translated, "Now they have been begun by me for some time with beams, unless every one makes haste," &c. *Fystyn* is the third person sing. of the present tense.

L. 2345. In the Latin sentence after this line, *lectos* should have been translated "lieges."

L. 2356. This line should be read, "If the will of God be so;" and *zensen* of l. 2358 is, "I would hold."

L. 2393. See the Grammar for *a bewe*, which is, I think, the Welsh *piau*.

L. 2398. "Because ye have crowned me."

L. 2426. I think this line may be fairly rendered, "Which his father did leave undone;" in Armoric *astal* signifies "leaving off." I doubt the value "to begin" given in Pryce, though possibly corroborated by R. 395; but David did *not* begin the temple. It may be "which his father did attempt."

L. 2433, 4. These lines are still doubtful; it may be a corroboration to the translation given, that the Armoric *lefa* signifies to groan or complain.

L. 2470. This should be "my masons." Pryce's vocabulary occasioned the error.



L. 2477. This line implies either "there is no harm in trying," or, "it is not worth while to try." *Vern* is the Armoric *bernout*; a Breton says *ne vern kelt*, meaning, "it is of no consequence." See D 2126, 2224, and R 264, 2234. The printer has inadvertently omitted part of a note to this purport in p. 168, vol. II.

L. 2481. Read "it would be necessary" for "need is."

L. 2501, 3. "It would be much trouble to us, ..... but since no other can be found."

L. 2543. For *thysta* read *thysca*.

L. 2657, &c. Read "which were by David planted, and which he joined in one, are a good type," &c. *Yn* in l. 2659 should be *yu*.

L. 2729. See the Grammar, on the "Verbal Particles."

L. 2739. For *re'n* read *ren*. It is the second tense of the verb *ry*, and should be rendered "I would give."

L. 2749. For *thesta* read *thesca*.

L. 2756. Perhaps *growyn* may be one word, the Welsh *groyn*; we should then read "with a sharp large pebble stone."

L. 2782. *Dral ha dral* is "piece by piece." The Armoric *dral* is "a fragment."

L. 2792. The translation may be "What you have done;" *pyt*=*pyth*, as in l. 2098.

L. 2842. Read *a wothovys cryst ragon*.

L. 2844. For *eus* read *ens*.

#### PASSIO DOMINI NOSTRI JHESU CHRISTI.

L. 19, 20. "Though he be deceived ..... let him call for mercy." Singular for plural.

L. 47. I think we should read *wul dybbry*, and translate, "if he wishes to eat."

L. 63. For *worthvyth* read *wothvyth*.

L. 115. Read "As long as I am living."

L. 126. Perhaps "And I will shew thee better."

L. 132. *Trevow* is rather "towna."

L. 173. Read *ens*, and translate, "Let two of my disciples go."

L. 223. *Ynny wolowys* is shown by the mutation of the initial to be erroneously written for *yn y wolowys*; the translation must be "in his light."

L. 228. "Ye are chosen."

L. 345. *na safe man*, may be "that nothing be standing." See note to O 399.

L. 454. This should be read, "Let a man not listen to them."

L. 468. Read *why a wor* in the text.

L. 521. "With her hair they were dried."

L. 551. *Tavethlys* may be one word, the participle of a verb cognate with the Welsh *tafelu*, "to spread abroad."

L. 604. *Veny* is probably put for *ven ny*; also in l. 610.

L. 670. I think we might read *ymgevyth*, "find himself," for *yn gevyth*.

L. 681. This line should be read *Pynak vo lettrys py lek*, and the passage should be translated, "Whoever he may be, lettered or lay, that sees the house, it is no concern to me." See l. 38.

L. 767. "Ye shall be redeemed."

L. 800. I think this version would be better: "Is it not he who eats?"

L. 897. "Shall meet you."

L. 932. I am now satisfied of the reading. See the Grammar, "On Verbal Particles."

L. 989. See note to O. 725.

L. 1130. We may perhaps read *yn guetha prys*, and translate "in a very bad time."

L. 1438. The note at the foot of the page shows that *y thapyas* is the reading of this line; this and the reading *thy'm*, "to me," and not *thu'm*, "to my," proved that the version proposed was untenable. I now see

clearly that *y thapyas* is equivalent to *yth hapyas*, as *y thamwaf* to *yth hamwaf* in O 123; the version will be "A foolish act happened to me."

L. 1632. A closer examination of the MS. induces me to read here *lygt foude*, or Light-foot, a name for a messenger found, with a little variation, in R 1606.

L. 2110. *Fas ha tros* may perhaps be "faith and troth."

L. 2126. Read "For there is no harm in saluting thee." See note to O 2477.

L. 2131. *Yn kerghen* is a preposition signifying "about, around;" the line should therefore be translated, "That it should be about the son of evil." See also R 886, 1922, 1937.

L. 2224. "And it is no harm to kill him." See note to O 2477.

L. 2252. The note at foot of p. 401 is unnecessary; the accusative case after the so-called passive verb is the regular Cymric form in all the dialects. See O 1, 2473, D 873.

L. 2353. Read "They are welcome," and in the next line, "See to you King Jesus."

L. 2457. The version given cannot be right; I do not see the force of *den*, unless it be feasible to read, "who kills him a god, wo to him!"

L. 2495. "Since I gave the judgment once."

L. 2509. I would now read *outh emloth*, the last word being a mere orthographical variation of *embloth*, O 1661, or *omlath*, O 2142. Pryce's *themloth* must be a fiction.

L. 2599. The following note to a Breton nursery chant, in which every verse ends with *achdn*, curiously confirms the conjectural foot-note added to this line. It is taken from vol. I. p. 24 of "The Literary Remains of the Rev. Thomas Price, Carnhuanawc," printed at Llandovery, 1854.

"The exclamation *achdn* / which is pronounced with the last syllable long and accented, had formerly a corresponding word in the Welsh, that is, *ochdn*, *alas* !

[See Owen's Dictionary ;] though it is not now in use. It is however retained in the Irish *och hope*, and the Gaelic *ochain*."

L. 2650. This line is quoted in Pryce, and then translated, "Happy your world would be." *Er* is explained as "a sort of expletive," and *erpos* (of R 301) quoted in proof, I think *er* is the usual preposition, and that *er bones* is "for being ;" the meaning of the line will be, "Because their fate is happy."

L. 2683. "Thou wouldst deserve to get a hanging."

L. 2829. I have no confidence in the version here given.

L. 2870. It seems probable that the word *martesen*, here rendered "perhaps," after Pryce, may be really a verb, from *dos*, "to come ;" we should then read *martesen*, "if we come," with the usual initial change after *mar*.

L. 2912. I am now satisfied of the correctness of the conjecture in the foot note, but read *dos* for *due*.

L. 2927. *miljey* in Manks is "sweet," the Gaelic *màise*.

L. 2940. The beginning of the line is, I think, *esbyth* = *a'sbyth* ; see L. 3075.

L. 2991. Here, as in many other places, *tu tre* implies "towards town," or "towards home ;" as it does in Welsh. *Tu* is "the side," and the construction is as in French, where *à côté de la ville* signifies "towards town." The Welsh preposition *tua*, "towards," is merely *tu a*.

L. 2999. For *ou thegery*, read *outh egery*.

L. 3017. Translate, "That is cleverly done ;" *thyvys* being the Welsh *diwoith* or *dichwoith*, "clever, dextrous."

L. 3159. Read *dro ve yntre*, &c.

L. 3223. "You shall reflect on His Passion."

RESURREXIO DOMINI NOSTRI JHESU  
CHRISTI.

L. 29. *May* is probably an error for *mar*.

L. 40. The version is doubtful; I should have expected *an wrussough*, when the translation might have been, "Which thou didst wrongly destroy."

L. 49, 52. Should have been rendered, "The body which we put into the tomb, ..... it will rise," &c.

L. 264. See the note on O 2477.

L. 275. Pryce's vocabulary renders *ewhe*, "extent." I have put "evening," from a comparison with the Welsh root *echw*; *echwydd* is rendered by "eve," or "autumn," in Welsh dictionaries.

L. 301. Perhaps the line may be rendered, "Alas to be devils!" or "Wo is me for being devils." See the note to D 2650.

L. 380. The verb is subjunctive, and the line should be read, "So that no man shall take him from us." The same remark may be made of l. 415; "that a dead man will not rise."

L. 395. Pryce has *dastel*, "to struggle," and *astel*, "to begin." If the latter verb be taken, we read *outh astel*, and translate, "beginning to get up." This would be corroborated by O 2426. Perhaps the Welsh *ystel* may furnish a clue, and the meaning may be "attempting, endeavouring;" a sense applicable in both cases mentioned.

L. 509, 510. Better thus:—

"That thou wouldst send to me,  
To comfort me, thy gracious Son."

L. 523. *Clun* is the "buttock" in Armoric: I do not know whether this will help us to a better version of the line.

L. 537. I would read *whylewh e*, and translate "seek him."

L. 598. This can hardly be the value of *porthoges*;

see D 1009, where the same word occurs. The meaning is given from Pryce in both cases, but it is more than doubtful.

L. 715. *Yn fen* rather means what the French express by *jusqu'au bout*; I do not think any English phrase will do in all cases.

L. 1170. *Ou th'ymwethe* should have been printed *outh ymwethe*, the Welsh *ymhwedd*, "craving." See the Grammar on "Verbal Particles."

L. 1287. *Bos* may perhaps be "a dwelling" here, and not the verb.

L. 1299. For *esough* see the Grammar, on the "Conjunctions."

L. 1327. *Dour* may be read "care," the Welsh *dawr*. This is connected with the verb which occurs in the expression *ny'mder*, *ny'mdur*, and *ny'm duer*: see D 681, R 845, 1059, 1898.

L. 1524. The translation in the text is avowedly a makeshift. It would be more literal to render the line "nor is there place thee to wish," meaning "there is no reason to envy thee." But it is doubtful after all.

L. 1677. *Weryson*, the mutation of *gweryson*, may be from the French *guérison*, "a cure." The version would be, "And the money for thy cure."

L. 1975. Read *a gan gruk*, "who made us."

L. 2018. This line is clearly wrong. It might be better to read *na brakgye* with the preceding line, and render it, "He is a blockhead or a hound;" but this is somewhat forced, though we have *na* elsewhere without a negative meaning: see O 1755.

L. 2083. Should have been translated, "within the grave."

L. 2145. The line may be read *namnag essoſ*, and translated "I am almost."

L. 2177. See note on O 882.

L. 2193. "Blue water" is an expression used by our sailors, meaning "far out to sea;" this may perhaps be so understood here.

L. 2234. For the incomplete foot note to this passage, see the note belonging to O 2477.

L. 2275. "Haul every man, quite up." See note to l. 715.

L. 2433. For "ye are" read "ye were."

L. 2477. For *agesos*, see the Grammar, on the "Conjunctions."

L. 2632. Literally, "Of the Resurrection." The meaning is, "Ye have seen how it was of the Resurrection," or how it took place.

## ADDITIONAL NOTES.

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### ORIGO MUNDI.

L. 288. A comparison with D 580 and 2279 shews that *syndye* means "annoy," "hurt," &c. See also *shyndye* and *schyndye*.

L. 338. This line wants a syllable, arising from the omission of the verbal particle *a* before *vylllyk*, as is the case at R 1209, 1468, 2078, 2321, &c. The verb is *mylllyk*, "to curse," written *mylyge* in l. 271. Cf. *mal-laich*, Gaelic.

L. 360. *Kescar* is rendered "poverty" by Keigwyn in Mount Calvary, 24, 3, but it can hardly be the meaning here, or at R 910; in both cases the verb "depart" would suit the sense, but there is nothing analogous in Welsh or Armoric. I would translate here, "I must depart through the land," and at R 910, "I will prove it before I depart." The passage in Mount Calvary is not so clear, but this meaning is possible.

L. 487. *Prat* means "a cunning trick," from the Anglo-Saxon. See also R 605.

L. 528. I think *vone* should have been read *boue* (*bove*).

L. 583. *Byner* here and at 2196, must be "never," altered from *byny* by the attraction of the following *r*, from which it is well separated in the MS. in both passages. We should read, 'May it never produce good fruit.'

L. 744. I think *sylvyth* may be a future, like *carvyth*.



See Grammar, p. 267. The version would be, 'And thou shalt see it all.'

L. 1315. Read, 'Brought from home.'

L. 1359. *Covath* may be the Welsh *cuodd*; the verse will then read, 'His benevolence ceases not.'

L. 1452. The reference at foot should have been to R 2128. There is some doubt about the accuracy of the translation.

L. 1595. Read, 'Any longer suffer you.'

L. 1716. 'To dwell' is from Pryce, but it is clearly a guess, made with an eye to German etymology. We must read 'to labour.' See Mount Calvary, 156. 4.

L. 1758. We may translate, 'From the end of the foot to the head.'

L. 1778. "Spit at" for *shyndye* seems to be a guess in Pryce. The meaning must be 'to injure,' both here and at l. 2133. It is probably the same word as *syndye* in l. 288, at D 580 and 2279, and as *schyndye* in D 1547.

L. 1788. The translation given is from Pryce, sub voce *dysosy*, a verb invented for this line; but *dy'so sy* clearly means "to thee." As a reading probable only, I would propose, "I say to thee;" *fyth* from *meth*.

L. 1802. For *wrer* read *wroth*.

L. 2132. Translate, "My all sweet Lord, kill him." See l. 1345.

L. 2184. *Krak* is "short" in Armeric. See also R 397.

L. 2204. Perhaps, 'Like a knight I would be provided.'

L. 2219. Or perhaps, 'What death befel him.' Pan = pa + an.

L. 2224. *Deray* may be "an assault" or "damage" from the Anglo-Saxon *dere*. See D 380.

L. 2356. Translate, 'If the will of God be so.'

L. 2426. See the note to l. 395 in p. 214.

L. 2473, 2480, should be translated "that they may be made even." See Grammar, p. 271.

L. 2510. *Scanteloun* is explained in Wright's Dictionary as a "carpenter's measure." This is our *scammilyn*.

L. 2518. Translate, 'If true thou holdest thy line.'

L. 2530. Translate, 'Cut it in the just middle of the joint.'

L. 2597. See the Grammar, p. 288.

L. 2628. Omit the brackets in the translation of the stage directions.

L. 2649. See the note in p. 411.

L. 2669. Read *prout*, and translate, 'Since thou art so proud, thou shalt pay for it.'

L. 2701. This may be, 'Thou shalt never drink broth.' So *na effo coul* at D 1620.

L. 2749. For *thesta* read *thesca*.

L. 2763. Read, 'No matter for that ;' or word for word. 'Because of that there is no regard.' See L 519 and D 2246, 2249.

L. 2766. *Rag a's* should have been printed *ragas*, = *re agas*. See Grammar, p. 266.

L. 2784. The last word may be read *casalek*, and then the translation will be, "As it is a hateful pit."

L. 2794. This may perhaps be translated, 'For they are coming back, saying.'

L. 2795. *Ethe* is a perfect subjunctive made by a final vowel after what German grammarians call a strong verb, as in *gruge*, *duthe*, *buve*; see the Grammar, pp. 275, 284; at p. 265 reference is made to O 879, where a weak verb *dorras* takes the final vowel. In the passage alluded to *thuhe* is printed instead of *duthe*.

L. 2797. This line and the following should be read

'For they are coming back to blame thee ;

And that is wonderful indeed,

That thou shouldst take it away from the temple,

And yet so much grace be in it.'

L. 2807. Translate, "that it may be put under the feet."

## PASSIO DOMINI.

L. 30. *Ioy a pys*, here and in l. 80 may be the English "joy and peace."

L. 47. *Ieves* appears to have the force of the verb substantive; also in l. 66, 862, and 1776.

L. 205. *Enevalles* must be a plural and not a feminine, as I had supposed. See the Grammar, p. 231.

L. 342. *Orth y tystryury*, "and destroying the fair." See the concluding note in p. 516.

L. 493. *Yrvyrys* must be "considering" in every case. See O 2611, D 854 and 880. Pryce has "a host," "busy," "able," "to be worth," "cunning," as thought best in each case. See Mount Calvary, 20. 1 and 60. 1. See also Zeuss, p. 524. In l. 854 we must read "On any penalty I can think of."

L. 647. Translate, "If I do not find them at my coming."

L. 654. Maunday Thursday is called in Brittany *Iaou gamblid* or *amblid*. Légonidec cannot explain it, but he observes that *lid* is "a festival." The Cornish explanation given cannot be correct.

L. 1007. "Ye catch him by the throat." See the remark in p. 332.

L. 1224. Translate, "I am going to faint."

L. 1228. *Re thu am ros*, here and at l. 2265, must be an asseveration, meaning something like "By the God who made me," but the verb is doubtful. We have the spelling *thu* in l. 38 and 40.

L. 1422. This must be, "And I swore I never would." See the Armoric *toui*, 'to swear.'

L. 1620. See remark on O 2701.

L. 1662. Read "that man is a fool;" *asyv* is the verb substantive, and should have been undivided; so *asos* in l. 2043.

L. 1680. *Kyn facyen mur* may possibly be "however we may pretend:" see l. 2065.

L. 1845. May *dalasias* be for *dallathyas*, "begun?" See *dalletheys*, O 50. It would still be obscure.

L. 1887. Divide *wren ny e*, and translate, 'Let us watch him always sharply.'

L. 2080. Or better, "That all may be better able."

L. 2282. *Kergh y the gy* should be rendered, "Bring them to the house."

L. 2925. See the note under *Broch* in p. 332.

L. 2997. Read *en* for *eu*, and translate, 'I do not know how we shall go home.'

L. 3234. Translate, 'In his glory,' as at R 164, 1290.

# RESURREXIO DOMINI.

L. 136. "Who is going to heaven." See the Grammar, p. 254.

L. 405. The second soldier is here the speaker without doubt.

L. 523. I think a better translation would be "Heavily ye have laid down your haunches."

L. 526. Read, "And he knows in what manner."

L. 605. *Prat* is "a trick," from the Anglo-Saxon.

L. 615. Perhaps this may be rendered, "O God, miserable he!"

L. 901. See the note on O 360.

L. 1035. *Gorthewyth* probably means "very certainly;" compare the Welsh *difeth*. We shall then read, "That same body certainly has not risen." See Mount Calvary, 155, 2.

L. 1095. For *eus* read *ens*.

L. 1319. *Gara* may be "most dear."

L. 1466. *Ythesas*, perhaps "thou hast gone," instead of *ytheth*. See Grammar, p. 285.

L. 2286. *A perfeth* is probably a different spelling of *aberveth*, the adverb "within." The meaning will then be "Do ye push him in," which is more consistent.

In l. 2289 we shall have the version, "See him placed in."

L. 2349. For 'shall' read 'shalt.'

L. 2353. *Pusorn* is the "burden" of a song here, and a bundle or "burden" at R 542. I know no cognate word.

L. 2353. *Regymmy*, "to kiss" in Pryce, appears to be from the verb *amme*, with the *g* inserted, as in *lag* and *nag*. It must be here in the fifth tense, second person singular. See Grammar, p. 265.

L. 2452. *Pan ylly*, 'when thou goest.' See *pan allo*, 'when it goes,' l. 1563; and Grammar, p. 285.

L. 2464. I think *aweyl* must be here 'in the sight of,' as at D 1558; we must make *grew*=*gorow*, and render the line, "Shall preach in the sight of men." In l. 2482 in the same page we must read, "I shall ascend in your sight."

## SKETCH OF CORNISH GRAMMAR.

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THE grammatical sketch of the language which is here appended is the substance of the numerous observations jotted down during the translation of the Ordinalia, which the translator found indispensable for the prosecution of his task. After a good deal of the work was printed he was induced to arrange his notes in some order, for the purpose of adding them to the book as an appendix, and by doing this he found himself empowered to see further into the structure of the language than he anticipated, and to understand many passages which he had left as unintelligible; he discovered regularity in many cases where he had supposed that all was disorder, and found that much of the apparent confusion arose from the entire absence of any system of orthography.

From the way in which this essay was compiled, it is obvious that all illustrations of rules given in it are drawn from the work before the reader, except only in the very few cases where the Mount Calvary has furnished data for completing the evidence which the Ordinalia would have left imperfect. It is also a consequence of this way of proceeding that a form or a construction of frequent occurrence is often elucidated by a single example, while a rarer case will be furnished with several instances in proof, perhaps all that the compiler could find; in the former case there could be no

reason for hesitation, and consequently no motive for accumulating evidence; in the latter, infrequency produced doubt, which could not be removed without collating all the cases in point.

It is necessary to bear in mind that, during the whole work of translation, the process has been tentative. The translator fully acknowledges the valuable aid he has received from the grammar of Lhuyd and the vocabulary compiled by Tonkin, which appeared under the name of Pryce; without them he could have done nothing; but he must say that his suspicion of the accuracy of these aids, of the vocabulary especially, was continually on the increase; and that until he had found a word justified by frequent repetition and obvious congruity, he never felt confident in the value affixed to it, unless it were corroborated by Welsh or Armorican analogy.

The Grammar was more satisfactory, but it was chiefly based on the practice of Cornish as spoken in Lhuyd's day, a dialect which had lost much of the character of the old language in which the best monuments were written; it was also slightly modified by the habit of the author, who unconsciously deviated now and then into the forms of his native Welsh.

After these observations, the compiler believes he may offer this Essay as a useful help to a reader of Cornish; he is quite conscious that it is incomplete, but he trusts that what is included in it will not be found inaccurate.



## §. 1. LETTERS.

The orthography of the manuscripts is so irregular, that it is quite impracticable, in a grammatical essay, to follow it into all its varieties; we find every word of any length written in half a dozen forms, such as *djuath*, *deweth*, *dyweth*, *devyth*, *dyvyth*, *djweth*, &c. &c.; and so short a word as *kig* is found under the forms of *kyg*, *kyc*, *kic*, *cyk*, and probably more. It appears advisable in this sketch to keep to one form only, and the one selected will be that which most commonly occurs; if this be doubtful, then the form most analogous to the Welsh or Breton. The writer of the Dramas was guided merely by his ear, which was variable, and in addition to this, he was undecided whether he should follow the English or Welsh sounds of the letters. Very frequently too the handwriting is uncertain; and nothing but a knowledge of the language will enable a reader to distinguish between *c* and *t*, *u* and *n*, *b* and *v*, and some others.

For this reason it seems most expedient first to give a list of the sounds of the language, and then to shew how they are expressed in the manuscripts; to adopt, as above stated, one form only, but in quotations, to follow the original spelling in all its variety.

## §. 2. Vowels.

The vowel sounds were *a*, *e*, *i*, *o*, *u*, and *aw*. The last was like our *a* in 'all,' a sound hardly



known in most European tongues; the others as in Italian.

*A*, as in 'father,' is always made by *a* in the MS. *E*, as in 'there,' always by *e*. *I*, as our *ee*, is generally written *y*, rarely *i*, and now and then *e*, especially in the pronoun *my*, which is often written *me*, no doubt from the influence of English orthography; in this grammar *y* is used. *O* and *u* are generally so written. *Aw* is, I think, always written *o*.

Lhuyd, who wrote when the language was spoken, adopted *a* turned upside down to express the sound of *aw*; he thus wrote *mox* where we find *mos*. We have *hos*, O 132, "a duck," which he would have written *hoz*; it is *hoet* in the ancient vocabulary, and those who spelled the word by ear wrote *hawz*; see Pryce, voc. *hoet*. It does not appear that *aw* and *o* were etymologically distinguished, any more than the vowels in the English words *fall* and *hot*; and as in the majority of cases it would now be difficult to decide which sound was used, no attempt is made here to represent it by a distinct character.

§. 3. The vowels are liable to a modification which the Germans, after Grimm, call "umlaut;" a change which brings the different syllables of a word into harmony with each other. It is defined as an inflection of *a*, *o*, and *u*, in the radical syllable of a word, caused by the influence or attraction of an *i* or *u* in a subsequent servile syllable expressed or understood; *a* becoming *e*, *o* becoming *ö*, (the French *eu*) and *u* becoming *ü* (the French *u*). It is such an influence which makes *feci* out of *facio* in Latin, and *feet*, *men*, and *elder*, out of *foot*, *man*, *old*, in English. In Cornish this law was strictly observed, though the unsettled orthography produced much irregularity in its ex-

pression. I think the following rule will conveniently shew its practical operation:—whenever a word with *a* or *e* for its final vowel (and sometimes the influence reaches a preceding vowel) receives by grammatical change the addition of a syllable whose vowel is *i* (*y*) or *eu*, the *a* becomes *e* or *y*, and the *e* becomes *y*: thus from *car*, “to love,” is made *kyrys*, “loved,” R 892, and *kyrreugh*, “ye love,” O 543; from *taw*, “to be silent,” comes *teueugh*, “be ye silent,” R 669, and *tywyn*, “we are silent,” R 2527: from *gwel*, “to see,” *gwylsyn*, “we saw,” R 807: from *guas*, “a lad,” *guesyon*, “lads,” D 1299. The letter *e*, in fact, is neutral, and may stand either for *a* or *y*: thus we find *kerry*, D 2240, *kyrry*, O 537, or *kyry*, D 1289, “thou mayest love;” *lavaraf*, O 7, or *levaraf*, O 1653, “I say.” Even English words receive the same modifications; as from *handle*, D 3194, we have *hyndlyf*, R 1531. *O* and *u* sometimes remain unaltered, but are more commonly changed to *e*; as from *danfon*, “to send,” *danfeneugh*, “send,” R 1594; from *torr*, “to break,” *der<sup>a</sup>*, “will break,” O 2184; from *cous*, “to speak,” *keus*, “speaks,” D 1676; from *curene*, “to crown,” D 2064, we find *kerenys*, O 2381, *kerunys*, O 2391, and *kurenys* in a variant reading of O 2374; the difficulty of distinguishing *e* from *o* in the manuscript will not let me cite *koroneugh* of O 2347 as a still further change; *arluðh*, “lord,” makes in the plural *arlyðhy*, D 1900.

I do not find that a termination in *a* changes a root with a vowel *y*; from *pys*, “to pray,” we have *pysaf*, “I pray,” O 1390.

<sup>a</sup> In some former state of the language this form must have had a final *i*; it still remains in the Irish verb.

§. 4. *Consonants.*

The consonantal sounds are *b, d, th* (as in 'the'), *f, g* hard, *g* soft, *h, k, l, m, n, p, r, s, sh, ch, t, th* (as in 'think'), *v, w, wh, z*. Of these sounds *b, d, f, h, l, m, n, p, r, s, t*, are written in the MSS. regularly with the letters above given:

*Th*, as in the English 'the,' is always so written in the manuscript of the Ordinalia. It is the aspirate form of *d*, and in Welsh is made by *dd*; in the British Museum MS. of Mount Calvary, and in the Bodleian MS. of the Creation, written in 1611, it is made by a character not unlike 3; those who wrote Cornish in its last days represented the sound by *dh*, and in the very ancient Cornish vocabulary the same combination is used; for example, in the word *medhec*, "a physician." The Armoric equivalent is *z*. I would have written *dh* in this grammar, if I had always been sure of distinguishing the two sounds of *th*, but as this is not the case, I write *th*; a mistake seems of less consequence when indicated by a mere dot; and moreover this form is a smaller departure from the orthography of the Ordinalia. But I have no doubt that I have often omitted the dot when it ought to be inserted.

*G*, as in 'gold,' is so written in the MSS. Lhuyd used the Saxon *g* to distinguish this sound from the following. It is now and then irregularly employed as an initial instead of *d*, as in *geyth*, "a day." O 39, instead of *dyth*, O 49.

*G* soft, as in 'gentle,' is not a genuine Cornish letter, but a simple corruption of *s*; we thus find *pygy*, "to pray," and *gage*, "to leave," instead of

*pysy* and *gase*. It is like the vulgarism of *squeege* for *squeeze*. Lhuyd sometimes used *dzh* for this sound, a clumsy but accurate representation. I have no occasion to mention the sound in this essay.

*H* is etymologically equivalent to the Welsh *ch*; it is the aspirate form of *k*. *Colon*, "heart," becomes *holon*, O 2135, and *cowethes*, "a companion," becomes *howethes*, O 113. When final, it is almost always made by *gh*, as in *levereugh*, "you say," D 781, the Welsh *byfarwch*.

*K* is made in the MSS., as in English, by *c* before consonants and *a*, *o*, and *u*, and by *k* before *e*, *i*, and *y*. Thus *car*, "he loves," *caradow*, "beloved," O 1114, *kerry*, "thou lovest," O 2142; *cref*, "strong," D 2539, O 2222. Now and then we find irregularities in this usage; as in *cemerres* for *kemerres*, O 1123; *krev* for *cref*, O 687; *cen* for *ken*, D 1994.

There appears to be a trace of the Welsh aspirate *ll*, if I am right in supposing *Behethlen*, O 2588, to be *Bohellan*; to this I was led by the equivalent *Beheath-land*, given in Pryce's list of Cornish villages; *thl* might be an attempt to represent the peculiar sound of the Welsh *ll*.

I have seen no trace of the curious change of *m* and *n* to *bm* and *dn*, the latter of which is so common in names of places in Cornwall, and in the more recent MS. of the 'Creation.' It must have crept in between 1450 and 1600, though it may have existed in speaking at an earlier date.

The sound of *s* was probably like that of the English *s*, varying to that of *z* when between vowels, as in 'rose.' It is this last sound which I suppose to be occasionally corrupted to *g*, as mentioned before. *Sh* occurs in English words only, and is

written *sch* or *sh*; see *sheft*, O 2494, *schapys*, O 2562.

*Th*, as in 'think,' is always so written in this Grammar; it is the aspirate form of *t*, as *th* is of *d*. The frequent use of *th* instead of *s* shews that the sound was not so definite as in English; we have *grath*, O 6, instead of *gras*, "grace; *fath* for the English *face*, O 1412; *cowys*, R 405, and *cowyth*, R 410; *sacrifyth*, O 1519, and *sacryfys*, O 1493. In *Natharet*, D 301, for *Nazareth*, the *th* is probably intended. The equivalent sound has become a pure sibilant in Armorica, and is written *z*.

*Ch* is an English sound, and is used in words borrowed from English, as *chacys*, "chased," O 706; *cherite*, "charity," O 1782; *cher*, "cheer," D 1824; *chyf*, "chief," O 2331. The sound must have occurred in one genuine Celtic word *chy*, "a house," which is written with a *t* in all other Celtic languages. *Ty* is found in the ancient vocabulary, but I think *chy* everywhere else. In D 334, if *ow thy* be the true reading, we have a genuine case of *ty* with the proper mutation; but the difficulty of distinguishing *c* from *t* renders it uncertain. *Ch* frequently occurs in the ancient vocabulary where *k* is intended.

The sound of *v* is generally represented by that letter, but it is also found not unfrequently expressed by *f*, as in Welsh; unmistakeable instances of this are *fenygough*, "ye bless," D 2646; *fyynaf*, "I will," D 2496; *yn fras*, "greatly," R 1098.

*W* appears to have had the English sound; it is not unfrequently confounded with *u*, particularly after *g*.

*Wh* represents the Welsh *chw*, but it is often confounded with *w*; as in *whyilly*, D 2101, *wylly*, O 745, "thou mayest see."

The consonantal sound of *y* is made usually by *i*, and sometimes by a character frequently read *z*, but certainly sounded *y*. We have such a character in old English MSS., where we find *zoung*, *zear*, *zou*; it is often so printed in transcripts, but the propriety of so transcribing is doubtful.

*Z* is not written, but is represented by *s*, as mentioned before. In one case alone have I found it, O 2358; see the note on that line.

### §. 5. *Mutations of Consonants.*

In all the Celtic languages, many of the consonants at the beginning of a word suffer changes according to fixed rules, under certain grammatical or euphonic conditions. In most of these changes the Cornish coincides with the Welsh, in a few it is more like the Armorican; the fourth form, or nasal change of the Welsh, is unknown. The surds *p*, *k*, and *t*, have each two mutations, or three forms; the sonants *b*, *g*, and *d* have one mutation, or two forms<sup>a</sup>; *m* has the same change as *b*. The other letters are not subject to change.

The writers on Welsh grammar have given various names to these several forms: what one writer calls the soft form another calls light; the same is named aspirate by one and nasal by the other. I therefore propose to call the radical letter the first, and the two mutations, the second and the third forms, as all are agreed upon the order in which they come. When I wish to designate the form which ought to follow any given word, I shall occa-

<sup>a</sup> The sonants have a second mutation, which will be noticed presently; but it is a return to the surd form, and is not of the nature of the other changes. I would call it negative.

sionally put a little numeral over the word by way of abbreviation; writing for example *ow*<sup>3</sup>, "my," and *y*<sup>2</sup>, "his," to shew that the initial consonant of the words following these possessive pronouns must take the respective forms which the figures point out.

The changes of the surd letters are precisely those of the so-called *tenues* to *mediæ* and *aspiratæ* in Greek grammar; as  $\pi$ ,  $\beta$ ,  $\phi$ , &c. In Cornish these are *p*, *b*, *f*; *k*, *g*, *h*; *t*, *d*, *th*. In the sonant letters the one change is to what we may call the aspirate sonant: *b* becomes *v* (*bh*), *d* becomes *th* (*dh*), and *g* might have been, by analogy, made *gh*, with a guttural sound, perhaps like that of the Greek digamma; but as *gh* was already employed for the aspirate of *c* when final, and as moreover the aspirate *gh* has in most languages shewn a tendency to disappear, the *g* in this state is either left out altogether, or changed to *w*, and more rarely to *wh*, as in D 2156. In the same instances the Welsh omits the *g*, and the Bretons write *c'h*, unless a *w* follow the *g*, in which case *g* is omitted, as in Welsh. *M*, like *b*, becomes *v*. In the sonant letters the third form is like the first.

In accordance with the above described mutations, we may form the following table:—

1	2	3
<i>P</i>	<i>B</i>	<i>F</i>
<i>K</i>	<i>G</i>	<i>H</i>
<i>T</i>	<i>D</i>	<i>Th</i>
<i>B</i>	<i>V</i>	<i>B</i>
<i>G</i>	<i>W</i> , or nothing	<i>G</i>
<i>D</i>	<i>Th</i>	<i>D</i>
<i>M</i>	<i>V</i>	<i>M</i>

The cases of mutation will appear in the grammar, but a few examples are here given:—

*Ou<sup>3</sup> fehas* (*pehas*), "my sins," O 2257; *y<sup>2</sup> das* (*tas*), "his father," O 2740; *y<sup>2</sup> vam* (*mam*), "his mother," O 2740; *aga<sup>3</sup> threys* (*treys*), "their feet," O 760; *ou<sup>3</sup> banneth*, "my blessing," O 2168; *y<sup>2</sup> volnogeth* (*bolnogeth*), "his will," O 2352; *the<sup>2</sup> wovyn* (*govyn*), "to ask," D 2667; *the ase* (*gase*), "to leave," D 2035. Once I find *ch* changed to *g*: *the gy* (*chy*), "thy house," O 1018.

The sonants *b*, *g*, *d*, are also subject to take the surd forms of *p*, *k*, *t*; this initial mutation is unknown to the Welsh tongue, but it is found in Armoric; Zeuss has named it *provection*. I mark the words with ° which produce this change. Examples are, *ow querthe* (*guerthe*), "selling," D 1520; *a pe* (*be*), "if it were," R 1662; *ou tos* (*dos*), "coming," O 1651; *mar kruge* (*gruge*), "if I do," D 875; *yn ta* (*da*), "well," D 1905. We have the singular form *ou fysky* (*guysky*), "striking," O 1685.

In Cornish, as in Welsh and Armoric, the *f* suffers no change. It seems however that in the latest days of the existence of the language, a mutation was made like that of *b* and *m*. Lhuyd mentions *an vordh*, "the way," from *forth*, p. 241, as well as a more peculiar change to *h* in the oblique case, as *a'n hlôh*, "of the child," from *flôh*, p. 242. I have not seen a trace of such mutations in the manuscript.

In the Armoric, *s* is regularly changed to *z*. I have found only one case of the change; it occurs in O 2358.

Observe generally that the mutations are often neglected in the manuscripts, and nothing must be concluded from their absence. This is also the case with ancient Welsh, Breton, and Irish writings, though the practice is now to insert them regularly



in every instance. It is most probable that they were always used in speaking, however the writer may have neglected to spell in accordance with the pronunciation.

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### §. 6. ARTICLES.

The definite Article is *an* (*en*) for all numbers and genders; as, *an myghtern*, "the king," R 104; *an venen*, "the woman," D 516; *an porthow*, "the gates," R 98. When it is in connection with a preceding word ending with a vowel, the article usually loses its own vowel, and the *n* is added to the preceding word. In this work the *n* is divided by an apostrophe, which is not found in the manuscripts.

The article has no inflection, but the cases are made by prepositions: as *en tas ha'n map ha'n spyrys*, "the Father and the Son and the Spirit," O 4: *an mor ha'n tyryw*, "the sea and the lands," O 26: *the'n tas*, "to the Father," D 626: *a'n nef*, "from the heaven," O 1319: *war an kunys*, "upon the wood," O 1333: *the'n dor*, "to the ground," O 1448.

The indefinite article is *un* for both genders; it is rarely used. Ex. *un map*, "a son," O 639; *worh un venen*, "to a woman," O 419.

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### §. 7. SUBSTANTIVES.

In Cornish, as in the other Celtic languages, a substantive is either masculine or feminine: the chief, though not the only grammatical distinction, between masculine and feminine, is the change of

an initial consonant, when mutable, to one of the second class, in a feminine substantive of the singular number. Examples are: *un venen* (*benen*), "a woman," O 419; *an venen*, D 516; *an dre* (*tre*), "the town," O 2282; *an wethen* (*gwethen*), "the tree," O 201; *an bous* (*pous*), "the robe," R 1921-4. The same change distinguishes the gender of an adjective used substantively; as, *an casadow*, m. O 2119; *an gasadow*, f. O 2691, "the hated person."

Males and females have sometimes names of different origin, as *den*, "a man," *benen*, "a woman;" in many cases the name of the female differs from that of the male by the addition of *es*; as *arluth*, "lord," D 1957, *arlothes*, "lady," D 1965; *pystryor*, "a wizard," D 1767, *pestryores*, "a witch," O 2668; *cowyth*, "a male companion," O 2043, *cowethes*, "a female companion," O 92; *maw*, "a boy," D 1794, *mowes*, "a girl," D 1876.

### §. 8. *Plural.*

The plural number has many forms; one of the commonest ends in *ow*: the Welsh *au*, Breton *ou*. A few examples follow:—

<i>tassow</i> , fathers,	O 1409	from <i>tas</i> , O 1.
<i>dornow</i> , hands,	D 1390	.. <i>dorn</i> , R 2178.
<i>roow</i> , gifts,	O 2314, 2598	.. <i>ro</i> , O 2467.
<i>fosow</i> , walls,	O 2320	.. <i>fos</i> , O 2281.
<i>scovornow</i> , ears,	D 1361	.. <i>scoforn</i> , D 1144.
<i>kentrow</i> , nails,	D 2698	.. <i>kenter</i> , D 2676.
<i>dewow</i> , gods,	O 2692	.. <i>deu</i> , O 2564.
<i>lyfryw</i> , books,	D 78, 101	.. <i>levyr</i> , D 1157.
<i>enevow</i> , souls,	D 144	.. <i>enef</i> , D 1753.
<i>trevow</i> , towns,	D 132	.. <i>tre</i> (Welsh, <i>tréf</i> .)
<i>tyryw</i> , lands	O 26	.. <i>tyr</i> , D 392.

A very common termination for plurals of personal words is *ion*: Welsh *ion*, Breton *ien*. These generally change the final vowel:—

*Mebyon*, sons, O 1038 from *map*, R 933.  
*guesyon*, fellows, D 1299 .. *guas*, R 1824.  
*yethewon*, Jews, D 2013 .. *yethow*, D 2003.  
*marregyon*, knights, D 1613 } .. *marrek*, O 2139.  
*marrouggyon*, do. O 1639 }

Some adjectives used as substantives take the same form:—

*kefyon*, wise persons, D 1026 } from *cuf*, O 395.  
*cufyon*, ..... D 1075 }  
*gueryon*, true men, D 1305 from *guyr*, R 977.

Also some common nouns:—

*prevyon*, reptiles, O 1160.  
*govegyon*, sorrows, D 1062.  
*empynyon*, brains, D 2120.  
*marthogyon*, wonders, O 2546.

We have also *laddron*, “thieves,” D 2255, **from** *lader*, D 1174.

Many plurals end in *y*: this form is also found in Welsh and Armoric, but not so frequently:—

*ysyly*, limbs, D 1733.  
*esely* .. O 2735.  
*mowysy*, maids, D 944. *mowes*, D 1876.  
*anfugy*, sins? D 1473. *anfus*, D 1501.  
*profugy*, prophets, D 1480. *profus*, D 1465.  
*servysy*, servants, O 235.  
*guythysy*, guards, O 2038.  
*arlythy*, lords D 1900. *arluh*, D 393.  
*mestrygy*, masters D 1711. } *mester* D 1736.  
*mestrigi*, .. D 1647. }

In some words the plural is the stem, and the singular adds the syllable *en*, which is here an individualizing particle.

*deleu*, a leaf, *deyl*, leaves, O 254; also *dylyow*, O 777.  
*gryghonen*, a spark, D 2717, *guryghon*, sparks, D 2101.  
*guelen*, a rod, O 1444, *gueel*, rods, O 1957.  
*guythen*, a tree, O 186, *guyeth*, trees, O 28.  
*luhesen*, a flash of lightning, R 293, *luhes*, lightnings,  
 R 296.

In Armoric, nouns denoting the condition of men, as well as names of animals, form their plural by adding *ed*. In Cornish the *d* has become *s* as usual, and more rarely *th* :—

<i>eleth</i> , angels,	R 190 from <i>el</i> , R 787.
<i>myrhes</i> , daughters,	O 1038 } .. <i>myrgh</i> , O 2736.
<i>myrghes</i> ,	D 2639 }
<i>benenes</i> , women,	O 2247 .. <i>benen</i> , O 256.
<i>flehes</i> , children,	O 1036 } .. <i>flogh</i> , O 806.
<i>flehas</i> , O 1031; <i>fleghas</i> ,	D 1924 }
<i>abesteleth</i> , apostles,	R 893.
<i>bredereth</i> , brethren,	D 714 } .. <i>broder</i> , O 525.
<i>brudereth</i> , .. ..	D 1430 }
<i>pukes</i> , fishes,	O 43 .. <i>pysk</i> , O 139.
<i>bestes</i> , beasts,	O 312 .. <i>best</i> , O 798.
<i>sylyes</i> , eels,	O 136.

Many words have plurals formed by a change of vowel only; this is evidently the *umlaut*, the Cornish application of which is described in §. 3. Thus we have

*trys*, D 835, *treys*, D 2937, feet, from *trous*, D 860,  
*tros*, D 2781.

<i>meyn</i> , stones,	D 62 from <i>men</i> , D 3211.
<i>breder</i> , brothers,	R 1163 .. <i>broder</i> , O 525.
<i>deves</i> , sheep,	O 1065 .. <i>daves</i> , O 127.
<i>mergh</i> , horses,	O 1065 .. <i>margh</i> , O 124.
<i>tel</i> , holes,	D 3174 .. <i>tol</i> , D 3170.
<i>escarn</i> , bones,	O 2743 } .. <i>ascorn</i> , R 2598.
<i>yscarn</i> ,	D 3173 }

Some end in *n* :—

<i>kuen</i> , dogs,	R 172 from <i>ky</i> , R 2026.
<i>lysten</i> , cloths,	O 808.
<i>hynwyn</i> , names	O 135 from <i>hanow</i> , R 1669.

Words from the English generally take *s* in the plural :—

<i>persons,</i>	O 110,	persons.
<i>onours,</i>	D 1627,	honours.
<i>scryptours,</i>	D 1673,	scriptures.
<i>doctours,</i>	D 1626,	doctors.
<i>syres,</i>	D 1471,	sirs.
<i>skorgys, whyppys,</i>	D 2056,	scourges, whips.
<i>chaynys,</i>	D 2060,	chains.

§. 9. What the Welsh and Breton grammarians call the dual number, viz. a compound of the numeral with the noun, used only in the case of parts of the body which are double, is common in Cornish. Example :—*dyulef*, D 2375, *dule*, D 2163, “the hands,” from *luef*, “hand,” D 2755; *dywscoth*, D 3068, *duscoth*, D 2583, “the shoulders,” from *scouth*, D 658; *dywvreggh*, D 3159, “the arms,” from *breggh*, D 2753; *dewlagas*, “the eyes,” D. 396; *dewlyn*, O 1196, *deuglyn*, D. 247, “the knees,” &c. &c.

When such parts of the body are mentioned as belonging to more than one person, a plural is used, as *dornow*, “hands,” D 1390; also *lagasow*, R 1492, “the eyes” of two men.

#### §. 10. Cases.

With the exception of the genitive, all the cases are formed, as in English, by prepositions; as, *the vyghtern David*, “to king David,” O 1929; *yn Araby*, “in Arabia,” O 1930; *a’n pen*, “from the head,” D 1743; *a dre*, “from home,” O 2172; *the’n tas*, “to the father,” O 2619.

The genitive of attribution, such as might be rendered by an adjective, is, I think, usually made by *a*<sup>2</sup>; as, *Arluth a ras*, “Lord of grace,” R 767, i. e. gracious Lord; *Tas a nef*, “Father of heaven,”

"heavenly Father;" *myghtern a gallos*, "king of power," R 834, powerful king. This is also the form of an ablative case; as, *a'y thywle*, "from his hands," D 3153. But the ordinary genitive is made by apposition only, always following the chief substantive; as, *myghtern yethewon*, "King of the Jews," D 1998; *mab den*, "Son of man," O 1950; *coys Penryn*, "wood of Penryn," O 2589; *taves den*, "tongue of man," O 767. Sometimes the genitive suffers a mutation for no reason that I am aware of, as, *pen vys (mys)*, "the end of a month," D 1646; *pen vyghterneth (myghterneth)*, "head of royalty," R 313.

I think I have been in error in printing the genitive with the article *a'n* instead of *an*. I did not at first see the difference between the genitive of attribution and the ordinary genitive, and therefore put *a'n* indiscriminately; I now should write *deu a'n nef*, "God of the heaven," O 480, i. e. "heavenly God," but *cusil an tas*, "counsel of the father," O 188.

§. 11. One of the most interesting peculiarities of the Cornish language, which distinguishes it from the cognate Welsh and Armoric and connects it with the Gaelic dialects, is the possession of a really inflected genitive case formed by internal vocalic change, of precisely the same nature as the Irish genitive. It is true that I find no example of this genitive in the ancient Manuscripts, but it certainly existed in the modern Cornish a century and half ago, when Lhuyd wrote his *Archæologia Britannica*. The passage shewing this case is found at p. 242, and I quote it here:

"They used formerly, and do yet in several words, a variation of vowel (whether the first or the only one) in the genitive case, &c.

" Particularly *a*, I find changed into *e*; as *Marh*, A horse; *Rén verh*, Horse mane; *Buzl verh*, Horse dung; and *e* into *i*, *y*, or *ey*: as *Merh*, A daughter; *An vyrrh*, Of the daughter; *Pen*, A head; *Er dha byn*, Against thee; *q. d.* On thy head; And *Er agas pyn huy*, Against you; *Huél*, Work; *Mein hueyl*, Work stones, or stones for Building; *Krés*, The midst; *In kreys an dre*, In the midst of the Town."

Now this is precisely the Gaelic genitive, as found in the oldest Irish relics, and in the language now spoken; *pyn*, genitive of *pen*, is equivalent in form and meaning to *cinn*, genitive of *ceann*; *marh*, genitive *merh*, is like *clann*, genitive *clainn*; *krés*, genitive *kreys*, is equal to *éan*, genitive *éin*.

In the compound preposition *erbyn* (from *er pen*), "against," a trace of this change is found even in Welsh, though the Welsh grammarians do not notice it. Lhuyd was led to the discovery of the nature of this compound preposition by finding its parts separated in the Cornish manuscripts, and a governed pronoun inserted between them, though he says nothing of its analogy to his own language, or to Irish. A Cornish man would say *erbyn haf*, "against summer," O 31, as it is in Welsh; but he would say *er ow fyn*, "against me," R 1919, 2573; *er the byn*, "against thee," O 1350; *er y byn*, "against him," D 232; *er agan pyn*, "against us," D 1663; *er agas pyn*, "against you," D 180; and *er aga fyn*, "against them," P. 96. 4, with the regular initial changes, shewing the nature of the substantive.

The ancient Irish is perfectly analogous, though the modern dialect does not appear to have retained it so closely; *ar chenn*, literally "to the head," means "in front of," or "against;" *ar mo chiunn*, is "be-

fore me ;" *ar a chiunn*, "before him ;" *ar ar chiunn*, "before us," &c. &c. See Zeuss, pp. 577 and 618.

I have dwelled on this genitive at greater length than might seem called for, because it is the only trace of a declension in the Cymric class of languages, and is decidedly opposed to the theory that cases were developed in Gaelic after the separation of the two families ; it impugns also the classification which denies to the Cymric the character of an Indo-germanic tongue, on the grounds of the supposed non-development of declension.

A substantive preceding another in the genitive case never takes the article : as *map deu*, "the Son of God," D 1951 ; *both ow thas (tas)*, "the will of my Father," R 157 ; *gos ow holon (colon)*, "the blood of my heart," R 166 ; *gorfen beys*, "the end of the world," D 1704.

§. 12. The dative case is formed by *the*<sup>2</sup>, or *the* with the second form ; as *the dre (tre)*, "to town," O 906 ; *the gyk (kyk)*, "to flesh ;" *the woys (goys)*, "to blood," O 66.

The ablative also takes the second form, as *a vaghtyth (maghtyth)*, "from a virgin," D 3027.

The vocative preceded by a personal pronoun or by *a*, takes also the second form : as, *a vap (map)*, "O son," O 1336 ; *a vam (mam)*, "O mother," D 2949 ; *ty venen (benen)*, "thou woman," R 917 ; *ty vaow (maow)*, "thou boy," O 2317.

### §. 13. *Derivation of Substantives.*

Abstract substantives are derived from adjectives by adding *ter* after a surd consonant, and *der* after other letters :



- Ex. <i>dader</i> , goodness,	D 1296	from <i>da</i> , good.
<i>gyrder</i> , truth,	O 1732	.. <i>gyr</i> , true.
<i>guander</i> , weakness,	D 2618	.. <i>guan</i> , weak.
<i>yender</i> , coldness,	D 1223	.. <i>yen</i> , cold.
<i>golowder</i> , brilliancy,	O 1413	.. <i>golow</i> , light.
<i>tekter</i> , beauty,	D 33	.. <i>tek</i> , beautiful.
<i>whekter</i> , sweetness,	O 359	.. <i>whek</i> , sweet.
<i>uþhekter</i> , horror,	D 2653	.. <i>uþhyk</i> , frightful,
		R 2340, <i>uþhek</i> , O 798.
<i>melder</i> , sweetness,	R 457	.. <i>mel</i> , honey.

Adjectives in *s*, anciently ending with *t*, recover the *t* in becoming substantives; as,

*caletter*, hardness, O 1524, from *cales*, hard, O 1525, D 927.

*goscotter*, shelter, O 361, is the probable reading from *guskys*, O 356, the Welsh *gwasgod*.

*poncotter*, trouble, O 363, from *ponvos*, R 1327, but these two examples are hardly regular, the roots having rather the value of substantives.

Other abstract substantives take *eth* or *neth*<sup>a</sup>, but their simpler form is more commonly a substantive:—

<i>gyryoneth</i> , truth,	D 2029	from <i>gyryon</i> , true men.
<i>cosoleth</i> , rest,	O 1725	.. <i>cosel</i> , O 2073.
<i>skentuleth</i> , wisdom,	D 1809.	
<i>bolungeth</i> , will,	D 2053.	
<i>myghterneth</i> , royalty,	R 313	.. <i>myghtern</i> , a king.
<i>folneth</i> , folly,	R 961	.. <i>fol</i> , R 953, a fool.
<i>gokyneth</i> , stupidity,	D 1808	.. <i>goky</i> , O 173, a fool.
<i>muscoghñeth</i> , madness,	D 1990	.. <i>muscok</i> , crazed, D 961.
<i>gowegneth</i> , falsehood,	R 906	.. <i>gowek</i> , a liar, R 55.
<i>roweth</i> , bounty,	O 884	.. <i>ro</i> , a gift, O 2467.

Abstract substantives derived from verbs commonly end in *ans*:—

<sup>a</sup> Welsh and Armoric analogy would require *eth*, but Lhuyd wrote always *eth*. See his Grammar, p. 240.

<i>crygyans</i> , belief,	D 1813 from <i>crygy</i> .
<i>gyvyans</i> , forgiveness,	D 1816 .. <i>gafa</i> .
<i>dysquythyans</i> , declaration,	O 1733 .. <i>dysquethya</i> .
<i>gorthyans</i> , worship,	O 1738 .. <i>gorthie</i> .
<i>bevnans</i> , life,	O 848 } .. <i>bewe</i> , to live.
<i>bevnens</i> , ..	O 701 }
<i>mernans</i> , death,	O 1522 .. <i>maruel</i> .
<i>sylwoans</i> , salvation,	O 1958 .. <i>sylwel</i> .
<i>syhoyans</i> , ..	R 2611.
<i>trystyns</i> , sadness,	D 1023.

*Arllottes*, "a lordship," D 1614, is from *arluſh*, "a lord;" *wythres*, "a work," or thing made, O 1069, 1853, from *wyth*, "the doing," O 2572, D 3029, is analogous to the Welsh *gwaith* and *gweithred*.

A substantive signifying a doer is sometimes made by adding *or* to a verb or noun, as *tyor*, "a tiler," O 2486, from *ty*, "to cover," O 2475. See also *pystryor*, "a wizard," D 1767, from *pystry*, "sorcery," D 1765.

In the ancient vocabulary several such names of agency end in *iad* or *iat*. Similar forms become in the dramas *guythyas*, "a keeper," O 692; *sylvyas*, "a saviour," D 252, R 307.

We have a termination *va* in *powesva*, "rest," O 145; *cofva*, "remembrance," D 827, and *dywethva*, "end," D 728.

It may be given as a rule without exception, that words ending with *t* or *d* in Welsh or Breton, do, if they exist in Cornish, turn *t* or *d* to *s*; and this whether genuine Celtic, or borrowed from Latin or English; as, *nans*, "a valley;" *goys*, "blood;" *gwyls*, "grass;" *guyns*, "wind;" *ros*, "net;" *pons*, "bridge;" *tas*, "father;" *spyrys*, "spirit," corresponding with *nant*, *gwaed*, *gwellt*, *gwynt*, *rhwyd*, *pont*, *tad*, *yspryd*.

## §. 14. ADJECTIVES.

The adjective usually follows the substantive, and if the latter be a feminine singular, the adjective takes the second form, when the initial is mutable. Examples are, "*gobar bras*, "great reward," R 672; "*mor ruyth*, "red sea," O 1622; "*merkyl tek*, "fair miracle," O 1450; "*luef gleth (cleth)*, "left hand," D 2747; "*cusyl tha (da)*, "good advice," O 2802; "*benen vas (mas)*, "good woman," R 1697. In "*guyr vres*, "true judgment," D 515, and "*guyr gos*, "true blood," D 1506, the adjective precedes,

According to Lhuyd, p. 243, an adjective with *y* for its vowel was made feminine by changing *y* to *e*; as, "*gwyn*, m. *guen*, f. "white;" "*melyn*, m. *melen*, f. "yellow." I do not know sufficiently the genders of nouns, and adjectives are not of very frequent occurrence, so that I have not noticed the change; but it is consistent with Welsh Grammar.

The comparative and superlative degrees both end in *a* (*e*) without distinction; as, "*brasa*, "greater," from "*bras*, D 793; "*uhella*, "highest," D 2189, from "*uhel*, O 805; or "*lelle*, "more faithful," O 1111, from "*lel*. The finals *ch* and *f* (*m*), which make a difference between the degrees in Welsh and Armoric, have disappeared in Cornish, though in the last days of its existence Lhuyd added an apostrophe or *h* to shew the comparative. The adjective in these stages appears to come rather before than after the substantive. Example:—"*Uhella arloth*, "most high Lord," D 2189; "*gokye den*, "most foolish man," R 1454; "*lacka mester*, "a worse master," D 2275; "*lelle ethen*, "more

faithful bird," O 1111; *tekke alter*, "a fairer altar," O 1177; *brasa gallos*, "greatest power," D 793; *guel guyn*, "better wine," O 1914; but we find also *guyn guella*, "best wine," O 1904; *dyllas guella*, "best clothes," D 256.

"Than" after a comparative is made by *ys*, *es*, or *ages*. Example:—*whkekke ys mel*, "sweeter than honey," R 144; *moy es spencer*, "greater than a butler," D 802; *teke ages kyns*, "fairer than before," D 348.

Some comparatives appear to have no root extant; as, *guel* or *guella*, "better;" *gueth*, "worse," R 2026, and perhaps *guetha*, D 1130; *moy*, O 1414; *mogha*, D 510; *moghya*, D 513; *moghye*, D 514, "more or most," and perhaps a few more.

Adjectives are often made from substantives by the addition of *ek* or *yk*. Examples are:—

<i>gallosek</i> ,	R 752, powerful,	from <i>gallos</i> , O 1214.
<i>ounek</i> ,	D 2158, fearful,	.. <i>own</i> , O 1452.
<i>lowenek</i> ,	R 1333, joyful,	.. <i>lowene</i> , D 574.
<i>marthusek</i>	R 1176, wonderful,	.. <i>marthys</i> , O 756.
<i>morethek</i> ,	D 3187, mournful,	.. <i>moreth</i> , O 358.
<i>ponfosyk</i> ,	R 1256, troubled,	.. <i>ponfos</i> , R 1327.
<i>anfusyk</i> ,	R 1520, mischievous,	.. <i>anfus</i> , D 1501.
<i>whansek</i> ,	D 37, desirous,	.. <i>whans</i> , O 1806.
<i>dyscrygyk</i> ,	R 1369, incredulous,	from the verb <i>crygy</i> , to believe.

## §. 15. NUMBERS.

The following list of cardinal numbers is partly from the Manuscripts, and where no authority is cited, from the list published by Pryce; the words between brackets are intended as corrections of

the loose forms given in Pryce's list, made by the analogies of Welsh and Armoric.

1. *wn*, D. 160, 446, with a substantive.  
*onan*, O 3. *onon*, R 1403, alone.
2. *deu*, D 2577. *dyu*, O 1690. *dew*, R 315.
3. *try*, m. R 374, 870.  
*tyr*, f. O 828. *tyyr*, f. O 1729. *ter*, f. D 147.
4. *peswar*, m. R 563.  
*pedyr*, f. O 772.
5. *pymp*, D 505. *pym*, R 867.
6. *whe*, D 351.
7. *seyth*, O 599. *syth*, R 2494.
8. *eath*, (*eyth*.)
9. *naw*, R 661.
10. *dek*, D 574.
11. *ednack*, (*unnak*.)
12. *dewthek*, D 228.
13. *tardhak*, (*trethek*.)
14. *puzwarthack*, (*peswarthek*.)
15. *pymthek*, P. 228, 1.
16. *huettag*, (*whettak*), (*whaithek*.)
17. *seitag*, (*seytek*.)
18. *eatag*, (*eythek*.)
19. *nawnzack*, (*naunthek*.)
20. *iganz*, (*ugens*.)
21. *wonnan war iganz*, (*onan war ugens*.)
30. *dek warnugens*, D 593. *dek warnugans*, D 1554.
40. *deu ugens*, D 45. *deu hugens*, R 2437.
46. *dew ugens ha whe*, D 351.
50. *dég ha duganz*, (*dek ha deugans*)  
or *hanter cans*, O 957.
60. *tri iganz*, (*try ugens*), P 227, 3.
70. (*try ugens ha dek*.)
80. *padgwar iganz*, (*peswar ugens*.)
90. *padgwar iganz ha dëk*, (*peswar ugens ha dek*)
100. *cans*, D 506. *can*, R 515.
200. *dew cans*, O 657.
300. *try cans*, D 536. *trey hans*, O 1996.  
*try hans*, O 955.
500. *pymp cans*, D 505.
700. *syth cans*, R 2494.
900. *naw cans*, C. p. 142.

1000. *myl*, D 212. R 348.  
*dek can*, D 574.  
 5000. *pymyp myl*, P 227, 2.  
 7000. *syth myl*, R 2494.  
 100,000. *cans vyl*, O 1614.  
 1,000,000. *myl vyl*, R 132.  
*mylyon*, R 2258.

It will be observed that the awkward composition of numbers between ten and fifteen used in Welsh is avoided in Cornish as it is in Armoric; though it is retained in numbers above twenty. The singular Welsh mode of making the numbers between fifteen and twenty is unknown here. The Cornish has retained the distinction of genders in the numerals three and four, but in "two" it seems to have been lost, though retained in Welsh and Armoric.

We have the plural of *myl* in the Creation, p. 54. *moy es millyow a bynsow*, "more than thousands of pounds."

Substantives following the numerals are put in the singular number; as, *naw alweth*, "nine keys," R 661; *deu ladar*, "two thieves," D 2577; *dew ugens dyth*, "forty days," O 1027.

When numbers are compounded, the substantive is placed after the first; as, *dew ugens blythen ha whe*, "forty and six years," D 351.

Ordinal numbers, after the earlier ones, are formed by adding *ves* to the cardinals; *ves* is clearly the Armoric *ved* and Welsh *fed*; it may have been a corruption of *guyth*, "a time," in Welsh *gwaith*.

- 1st. *kensa*, D 795.  
 2nd. *secund*, O 17.  
*nessa* in Pryce's list.  
 3rd. *tresse*, O 25. *trege*, R 339. *tryge*, R 452.  
 4th. *peswere*, O 33. *pyswere*, D 2851.  
 5th. *pypmes*, O 41.

- 6th. *whefes*, O 49.  
 7th. *seythves*, O 144.  
 8th. *eathas*, (*eythves*.)  
 9th. *nawas*.  
 10th. *degves*, O 426.

All the rest have *vas* in the lists ; the analogy of the Welsh and Armoric, and the *seythves* of the MS. for *seithvas* of the list, show *ves* to be the true form.

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#### §. 16. PERSONAL PRONOUNS.

Personal pronouns may be practically considered as indeclinable ; it is true that some of them have two forms, but the second of these is not so much that of an accusative case, as a changed form required by position in respect to its regimen ; in the same way the French *moi* and *toi* are not so much the accusative cases of *je* and *tu*, as the forms used when they are less closely connected with a verb than those called exclusively nominatives ; it is true that *je* and *tu* are nominatives, and that *moi* and *toi* are generally accusatives ; but these are also sometimes nominatives, and this is the case with Cornish personal pronouns. These two forms I would name the first and second states. When personal pronouns follow certain particles ending with vowels, they are abbreviated and otherwise altered ; this I would call a third state : when connected with a preposition, they are also abbreviated, but in a different way, which may be termed

a fourth state. It will be more intelligible if all the forms be put together in a table, to which it will be convenient to add the possessive pronoun, because the strictly personal pronouns sometimes put on the possessive form.

	1	2	3	4	possess.
I	<i>my, me</i>	<i>vy</i>	<i>'m</i>	<i>'f, 'm</i>	<i>ow<sup>3</sup></i>
Thou	<i>ty</i>	<i>sy, gy</i>	<i>'d, 'th</i>	<i>'s</i>	<i>the<sup>2</sup></i>
He	<i>ef</i>	<i>ef, e</i>	<i>'n</i>	<i>'o</i>	<i>y<sup>2</sup></i>
She	<i>hy</i>	<i>hy, y</i>	<i>'s</i>	<i>'y</i>	<i>y<sup>3</sup></i>
We	<i>ny</i>	<i>ny</i>	<i>'n</i>	<i>'n</i>	<i>agan</i>
You	<i>why</i>	<i>why</i>	<i>'s</i>	<i>'ugh</i>	<i>agas</i>
They	<i>y</i>	<i>y</i>	<i>'s</i>	<i>'e</i>	<i>aga<sup>3</sup></i>

When a personal pronoun is used alone, or when it is the subject of a verb, it is put in the first state: as,

*my a vyn*, I will, O 2283.

*me re goskes*, I have slept, R 511.

*ha my ynno ef*, and I in him, R 2387.

*ty yu*, thou art, R 751.

*a ty Iacob*, O thou James, R 1007.

*ty re wruk*, thou hast done, O 2243.

*ty ha'th wreck*, thee and thy wife, D 685.

*ef a vyn*, he will, O 2427.

*ef hag ol*, he and all, D 636.

*hy a torse*, she would break, O 2174.

*ny a'n treggh*, we will cut it, O 2533.

*why a'n pren*, you shall pay it, R 621.

*why losels*, you rogues, D 2589.

*y a'n guanas*, they pierced him, R 1117.

*Hy* sometimes stands for the neuter, where in English we should use 'it;' as, *kyns hy bos nos*, "before it be night," O 2769.

When the personal pronouns come after verbs, they take the second state; in most of the following examples they come after imperatives: as,

*gas vy*, let me, O 2703.

*guyth vy*, preserve me, R 1564.



*the naghe gy*, to deny thee, R 1156.  
*kychough ef*, catch him, D 1007.  
*gorreugh ef*, put him, R 2077.  
*synsew e*, hold him, D 1086.  
*lath e*, kill him, D 2356.  
*herthegh hy*, thrust her, R 2295.  
*lath ny*, kill us, O 972.  
*na blamyowg ny*, do not blame us, R 649.  
*gor y*, put them, O 334.  
*gura y*, make them, D 2674.

In the following examples they follow verbs used as conditionals or subjunctives, or they are used by way of emphasis, or perhaps merely from the necessities of metre : as,

*ny welaf vy*, I do not see, R 1962.  
*ma thyllf vy*, that I go, R 182.  
*may fythe gy*, that thou mayest be, O 1327.  
*prag y whruste sy*, why didst thou? O 277.  
*may tebbro ef*, that he may eat, O 200.  
*bys may cothe hy*, until she fall, O 2718.  
*fatel wrussyn ny*, how that we did, R 1341.  
*dun ny*, let us go, O 2325.  
*ny wreugh why*, ye do not, O 317.  
*may fewg why*, that ye may be, O 1163.  
*may fens y*, that they may be, O 1833.  
*may fons y*, that they may be, O 2424.

When the personal pronoun is the object of a verb in the indicative or subjunctive mood, in which case the verb is usually preceded by a particle ending with a vowel, the pronoun is abbreviated as in the third column, and affixed to the particle, making one word with it. In this book the particle is separated from the pronoun by an apostrophe for the guidance of the reader, as is done in Welsh, though no such division is found in the Manuscripts. Examples :—

*del y'm kyrry*, as thou lovest me, O 2403.  
*aban y'm sawyas*, since he healed me, O 1774.

*me a'th cusyl*, I advise thee, R 1130.  
*my a'd pys*, I pray thee, O 2521.  
*an laddron a'n dyalas*, the thieves mocked him, R 1426.  
*ha re'n dros*, and hast brought him, O 282.  
*my ny'n guylys*, I did not see him, D 1286.  
*my a's guysk*, I will strike her, O 2709.  
*my a's henow*, I name her, O 114.  
*hag a'n doro*, and will bring us, O 225.  
*re'n sawye*, may it save us, O 1088.  
*mar a's guel*, if he see you, D 1003.  
*my a's gueres*, I will cure you, O 2017.  
*me a's ygor*, I will open them, R 638.  
*mar ny's cafaf*, if I find them not, R 647.  
*homma re's holhas*, she has washed them, D 520.

There is an indeterminateness about the pronouns in this state, *n* signifying "him" as well as "us," and *s* belonging to three different persons; this has probably led writers in most cases to take the possessive forms, either directly or with some modification, in the first and second persons plural; as, *ef a gan formyas*, "he created us," R 2430; *a gan gruk*, "who made us all," R 1975; *y gen lowenhas*, "he gladdened us," R 1444; *my a gas pys*, "I pray you," O 2346; *re ges bo*, "be it on you," O 2585; *ma gys byth*, "that there be to you," O 348.

When a personal pronoun comes before a verb as its complement, without such particle as is mentioned in the preceding paragraph, it takes the form of the possessive. Examples:—

*re ruk ow tholle (tolle)*, hath deceived me, O 286.  
*the rewardye my a ra*, I will reward thee, O 2310.  
*me ny fynnaf y grygy (crygy)*, I will not believe it, R 1047.  
*greugh y tenne*, do ye drag him, R 2232.  
*worth ky thempte (tempte)*, to tempt her, O 303.  
*ky frenne (prenne)*, to take it, R 2234.  
*worth agan dry alemma*, for carrying us hence, R 151.

*ef a ruk agan dyfen*, he did forbid us, O 182.  
*agan cuthe guren*, let us cover ourselves, O 254.  
*pan wrage ages damwon*, when I did send you, D 913.  
*war beyn agas bos lephys*, on pain that you be killed,  
 O 2556.  
*my a vyn aga threkky (treky)*, I will cut them, O 1735.  
*aga guelas o trueth*, to see them was pitiful, R 899.

These pronouns may in fact be considered as possessives, coming as they do before infinitives, which are really verbal nouns.

### §. 17. *Pronouns with Prepositions.*

Many prepositions coalesce with the pronouns which they govern, forming with them one word. In this case some euphonic artifice is used to unite the two elements into a well-sounding compound: a consonant is doubled or omitted, or a syllable is added, and the vowels undergo the changes described in §. 3. I give here examples of the various modes; and it will be seen that the pronouns are represented in these compounds by the following letters: *m* or *f*, "me;" *s*, "thee;" *o*, "him;" *y*, "her;" *n*, "us;" *ugh*, "you;" *e*, "them," as given in the fourth column of the table in the preceding section.

The prepositions exemplified are *yn*, "in;" *rag*, "for, before;" *dre*, "by, through;" *gans*, "by, with;" *war*, "upon;" *a*, "from;" *the*, "to;" *orth* or *worth*, "towards."

<i>yn</i> , in.		<i>rag</i> , for, before.	
<i>ynnof</i> , in me,	R 707.	<i>ragof</i> , for me,	O 139.
<i>ynnos</i> , in thee,	R 757.	<i>ragos</i> , for thee,	O 260.
<i>ynno</i> , in him,	D 2157.	<i>ragtho</i> , for him,	R 1251.
<i>ynny</i> , in her,	D 2164.	<i>ragthy</i> , for her.	
<i>ynnon</i> , in us,	R 1321.	<i>ragon</i> , for us,	D 174.

*yinnough*, in you.*ynne*, in them, O 2457.*ragough*, for you, D 27.*ragthe*, for them, O 2456.*ragas* in O 1723, 1724, D265, &c. has certainly nothing to do with *rag*, but is contracted from *re agas*.*dre*, by, through.*drethof*, by me, O 134.*drethos*, by thee, R 2220.*dretho*, by him, R 1756.*drythy*, by her, O 1668.*drethon*, by us.*drethough*, by you.*drethe*, by them, O 1958.*gans*, by, with.*genef*, by or with me, O 2192.*genes*, .. with thee, O 2169.*ganso*, .. with him, R 744.*gynsy*, .. with her, O 2764.*genen*, .. with us, O 2378.*geneugh*, .. with you, R 1797.*ganse*, .. with them, O 1613.*gynef*, D 564. *gynen*, R 1347.*genaf*, O 672. *genogh*, D 184.*gynes*, D 191. *gansse*, D 1373.*war*, upon.*warnaf*, upon me, O 1344.*warnas*, upon thee, O 1015.*warnofo*, upon him, O 1539.*warnethy*, upon her, O 775.*warnan*, upon us, O 1700.*warnough*, upon you, R 1535.*warnethe*, upon them, D 2686.*a*, from, of.*ahanaf*, from me, D 306.*ahanas*, from thee, R 1408.*anofo*, from him, R 742.*anethy*, from her, D 923.*ahanan*, from us, O 1101.*ahanough*, from you, R 1500.*annethe*, from them, O 1952.*warnogh*, D 2626.*ahanes*, O 406.*annofo*, O 200.*annethy*, O 218.*the*, to.*thym*, O 2286.*thys*, R 1473.*thofo*, O 2500.*thethy*, O 2755.*thyn*, R 1483.*theugh*, D 2500.*thethe*, O 1824.*dym*, D 741, to me.*dys*, O 1969, to thee.*dofo*, R 1445, to him.*defhy*, D 2202, to her.*dyn*, R 2361, to us.*deugh*, to you.*dethe*, R 2600, to them.*thyugh*, O 2399, *theygh*, D 4; *thy*, D 2246, *dy*, D 124.

*worth, orth, at, to, against.*

<i>worthyf</i> , O 170.	<i>orthyf</i> , O 2524, to me.
<i>worthys</i> , R 1570.	<i>orthys</i> , to thee.
<i>worto</i> , O 222.	<i>orto</i> , R 1343, to him.
<i>worty</i> , O 293, D 3069.	<i>orty</i> , O 2173, to her.
<i>worthyn</i> , R 1211.	<i>orthyn</i> , O 212, to us.
<i>worthough</i> , R 1171.	<i>orthough</i> , R 195, to you.
<i>worte</i> , O 2476.	<i>orte</i> , to them.

Some of these forms receive an additional syllable, either by way of emphasis, or for filling up a line; we have *thymmo*, O 2256, or *thymo*, O 2333, "to me;" *thyso*, O 2433, or *dyso*, O 2191, "to thee;" *thynny*, "to us," R 626. Sometimes the pronoun is repeated in the second state, as *thymmo vy*, R 446; *thyso gy*, O 2246; *dyso sy*, O 842; *yyno ef*, R 2387; *worty hy*, O 269; *thynny ny*, R 568; *theugwhy why*, O 2209; *annethe y*, O 1952.

### §. 18. Possessive Pronouns.

These pronouns are placed in the last column of the table in p. 243, but are repeated here for convenience:—*ow<sup>3</sup>*, "my;" *the<sup>2</sup>*, "thy;" *y<sup>3</sup>*, "his;" *y<sup>3</sup>*, "her;" *agan*, "our;" *agas*, "your;" *aga<sup>3</sup>*, "their;" and the pronoun of the second state may or may not follow the noun.

*ou thermyn (termyn)*, my time, O 2344.  
*ow feryl (peryl) vy*, my peril, O 197.  
*the vap (map)*, thy son, O 2341.  
*y gorf (corf)*, his body, O 2367.  
*y voth (both) ef*, his will, O 483.  
*y feghas (peghas)*, her sins, D 528.  
*hy huth (cuth) hy*, her affliction, O 297.  
*agan lef*, our voice, O 2027.  
*agan arluth ny*, our Lord, R 1655.  
*agen ehen*, our class, O 2066.

*agas myghtern*, your king, O 2348.  
*agys cryggans*, your belief, R 2389.  
*ages ancow*, your death, R 612.  
*ages guyth why*, your keeping, R 651.  
*aga threys (treys)*, their feet, O 760.

The possessive, like the personal pronouns, combine with certain prepositions: chiefly *a*, "of" or "from;" *yn*, "in," and *the*, "to;" also with the conjunction *ha*, "and;" *ow* is then changed to *m*, making *thu'm*, "to my," (distinct from *thym*, "to me,") *y'm*, "in my;" *a'm*, "of my;" *ha'm*, "and my." *The*, "thy," throws away the vowel in the same cases; the other possessives, beginning with vowels, suffer no change, except that *agas* and *agan* may lose the initial vowel. I do not know whether *agan*, "of our," *agas*, "of your," should be so written, or *a gan*, *a gas*; they should be joined perhaps in the ordinary genitive, which requires no preposition, and divided where *a* means rather "out of" or "from." See p. 232.

*Thum gulas*, to my country, R 879.  
*y'm colon*, in my heart, R 760.  
*a'm offryn*, of my offering, O 530.  
*a'm cleves*, of my malady, O 2631.  
*ha'm gorty*, and my husband, O 181.  
*the'th corf*, to thy body, R 487.  
*a'd pehosow*, of thy sins, O 2259.  
*y'th tour*, in thy palace, O 2389.  
*ha'th vaw (maw)*, and thy boy, D 2236.  
*a'y passon*, of his passion, R 759.  
*th'y wleth (guleth)*, to his kingdom, O 2370.  
*th'y thyskyblon (dyskyblon)*, to his disciples, R 794.  
*ha'y volnogeth (bolnogeth)*, and his will, O 2352.  
*ha'y avalow*, and its fruits, O 176.  
*th'agan dysyr*, to our desire, R 1206.  
*d'agan arlu'th*, to our lord, O 2580.  
*y gen lyfryw*, in our books, R 2411.  
*a gys company*, of your company, D 868.  
*y ges golok*, into your sight, R 1861.

*war gas fleshes*, on your children, D 2643.

*k'agas myghtern*, and your king, O 2348.

*k'aga kynwyn*, and their names, O 35.

A possessive followed by *honan* (*honon*) becomes the more intense personality which we render by "myself, himself," &c. I do not think it is ever the reflected pronoun.

*my a vyn mos ow hon . n*, I will go myself, D 87.

*ow colon ow honan*, my heart of myself, or my own heart, R 2042.

*the honan*, thyself, O 1455.

*the honyn*, thyself, O 345.

*y honan*, himself, R 2065, 2073.

*agan honan*, ourselves, O 16.

*agas honon*, yourselves, D 545.

*ages honan*, yourselves, R 642.

### §. 19. *Demonstratives.*

The adjectival demonstrative pronouns are *ma* (*me*) and *na* (*ne*), suffixed to the substantive they refer to. I have, in the text, divided them from their substantives with a hyphen, but in the Manuscript they are written in one word. There is no distinction between singular and plural. Example:

*yn bys-ma*, in this world, O 1886.

*an guel-ma*, these rods, O 1739.

*yn ur-na*, in that hour, D 1899.

*yn wlas-na*, in that country, R 2461.

*yn uur-ne*, in that hour, D 1372.

Sometimes *keth* is added, to make the demonstrative more definite, as,

*an keth den-ma*, this very man, D 1590.

*an keth deu-na*, that same God, O 1485.

*an keth re-na*, those very (persons), O 1879.

Sometimes the *m* is doubled, as in *dremme*, "this town," O 2284; *dremma*, "these places," O 2771;

*chymma*, D 667, *chemma*, R 1397, "this house;" and *a lemma*, "from this place," O 446. *Alemma*, "from this place," and *alena*, "from that place," are in frequent use as adverbs, meaning "hence" and "thence."

The substantive demonstratives distinguish the masculine from the feminine:—

*hem* or *hemma*, m. *hom* or *homma*, f., this.

*hen* or *henna*, m. *hon* or *honna*, f., that.

### Examples—

*hem yu marth*, this is a miracle, R 654.

*me a dyp bos hemma*, I swear this is, R 2508.

*homma keffrys*, this (woman) also, D 519.

*hen yu guyr*, that is true, R 977.

*y volnogeth yu henna*, his will is that, O 2352.

*hon yu cusyl fyn*, that is fine advice, O 2041.

*guyr vres yu honna*, a true judgment is that, D 515.

*honna yw ol the vlamye*, she is all to blame, O 266.

### §. 20. Interrogative Pronouns.

The Interrogative Pronouns are all resolvable to *py* and *pa*, "who," "what."

*pan vernans*, what (is) the death? R 2047. = *pa* + *an*.

*pa han pleyt*, what (is) the plight? R 2058.

*pandra wylly*, what dost thou see? O 801. = *pa* + *an* + *dra*.

*pendra wreth*, what wilt thou do? R 203.

*py nyl a mogha sengys*, which one was most bound?  
D 510.

*py gymmys hys*, what amount of length? O 2104.

When the pronoun 'who' comes without addition, it appears to be rendered by *pyu*, or *pyw*, either in the nominative or the accusative, as,

*pyu a ylta gy bones*, who canst thou be? R 2511.

*pyw a whyleugh*, whom seek ye? D 1109.



but generally *pyu* is equivalent to *py yu*, "who is," as,

*pyu myghtern a lowene*, who is the King of joy? R 106.  
*pyu henna*, who is that? R 2487.

The addition of *pynag* makes the pronoun indefinite :—

*py penag vo*, whatever it be, O 1154.  
*pe penag vo*, whatever it be, O 662.  
*py le penag*, whatever place, D 1551.  
*pyu penagh a len gryso*, whoever faithfully believes, R 2466.

This receives sometimes the addition of *ol*, "all."

*py penag ol a sconyo*, whoever may object, O 2388.  
*py penag ol a wharfo*, whatever may happen, R 671.

When the *p* is doubled, as in *puppenagol*, *peppenagol*,  
 I think the first syllable is *pup* or *peb*, "all."

Now and then *pynag* comes alone, as,

*pynag a wharfo an cas*, whatever may be the case, O 1698.  
*pynag a fo*, whatever it be, R 2000.  
*pynak vo lettrys py lek*, whoever he be, lettered or lay,  
 D 681.  
*penag a wryllyf amme*, whomsoever I shall kiss, D 1084.

### §. 21. *Relative Pronouns.*

The Relative Pronoun is represented by *æ* and *nep* (*neb*) ; as,

*a fue genys*, who was born, D 1652.  
*a wruk Moyses the planse*, which Moyses did plant,  
 O 1946.  
*tas a wruk nef*, the Father who made heaven, O 1785.  
*Urry nep o marrek len*, Uriah, who was a trusty knight,  
 O 2338.  
*neb a glewsys*, whom thou didst hear, O 224.  
*the nep yu ioy ow colon*, thou who art the joy of my heart,  
 R 456.

*Nep* often includes the antecedent, like the Latin *qui* :—

*neb yu moghya*, he who is greatest, D 792.

*ha nep na'n gruk*, and he who has not done it, R 158.

When the relative is in the accusative case, or is governed by a preposition, a personal pronoun in the required case is sometimes put after the verb, as in the Semitic languages: "whom I saw" is made "who I saw him;" "to whom I spoke," "who I spoke to him:" as,

*a thanfonas e*, whom he sent, D 1692.

*py gansse*, by whom, D 1373 (i. e. who by them).

The relative is often omitted, as in English :

*ou thus us gene*, my people who are with me, D 1122.

*the vap Ysac yw the ioy*, thy son Isaac, who is thy joy,

O 1374.

*yn le na fue den bythqueth*, in a place where man never was, D 3135.

*Nep* is also an indefinite pronoun :—

*yn nep fos*, in any wall, O 2458.

See also *nep peyth a oel a vercy*, "some of the oil of mercy," O 327; *nebes*, in D 208, 495, is probably a mere contraction of *nep peyth*.

*Myns* may be considered as a relative pronoun, including in itself the antecedent 'all,' like our word 'whatever.'

*keusyns den myns a vynno*, let a man say all that he will, R 2448.

*hag ol myns o*, and every thing that was, R 127.

*myns yu guyrion*, whoever are innocent, R 163.

*rak kuthe myns us formyys*, to cover all that is created, O 22.

*ty a fyth mens a vynny*, thou shalt have whatever thou wilt, D 590.

*Kemmys, kymmys*, "as many as," or "whoso-

ever," the Armorio *kement* and Welsh *cymmain*, is frequently used :

*kemmys re wrak bofh ow thas*, as many as have done the will of my father, R 157.

*kemmys na greysa*, whoever believes not, R 176.

It is used as a substantive in *py gymmys hys*, "what amount of length," O 2104.

*Kynyver* is like *kemmys* :—*kynyver peyn us yn beys*, "any punishment there is in the world," R 2055; *kynyver best us yn tyr*, "as many beasts as are in the world," O 1215; see O 1029.

*Suel* is another relative rarely used; the Welsh *sawl*. I find only one case of its employment: *py suel a vynyth*, "whatever thou wilt," D 592.

It is possible that *sul a the'n nef* in R 136,, (*sul* for *suel*,) which I have made "going up to heaven," may be "who is going to heaven." In Mount Calvary *suel* is used at least three times: in 2. 1.<sup>a</sup> and 79. 2, where we have *suell a vynno*, it means "he who;" in 119. 4, *suel a wresse*, "that which."

### §. 22. Miscellaneous Pronouns.

The following have been observed in going over the text, but it is not believed that these are all.

"The one" and "the other," when opposed, are sometimes made by *nyl* and *gyle* :—*an nyl a delle pymp cans, ha hanter cans y gyle*, "the one owed five hundred, and a half hundred the other," D 504, 506; *me a gylm an nyl, ha me a gylm y gyle*, "I will bind the one, and I will bind the other," D 2785, 2788.

<sup>a</sup> Misprinted *cuell*, which misled Zeuss.

Sometimes "the other" is made by *aral*, in plural *erel*:—*an nyl torn y fyth re hyr, tres aral re got*, "at one hand it is too long, by the other too short," O 2548, 2549.

*Aral* is always used with a substantive:

*ioseph ha tus erel*, Joseph and other persons, R 3.

*en thyu grous erel*, the two other crosses, D 2820.

*ple kefyр dyu grous aral*, where may two other crosses be found, D 2576.

In this last example *aral* may be put in the singular for the sake of the rhyme; this would be admissible in consequence of the singular form of the preceding word after a numeral; as also in *lyes profus aral*, "many other prophets," R 1485.

In Armoric, *ébé*n is used for "the other," when feminine; and I believe the following lines contain cases of a similar pronoun in Cornish:—

*My a dyl tol rak hybeen*, "I will bore a hole for the other," D 2749, follows a line by another speaker, *me a teyl tol rag an nyl*, "I will bore a hole for the one," D 2743. As the allusion is to the feminine noun *luef*, "the hand," there cannot be much doubt in the case.

In *why drehevough ybeyn*, "you raise the other," D 2826, the case is not so sure, because the allusion may be either to the man or the cross; both are mentioned, but *crous* is a feminine noun.

In the third case, *ty a theg a neyl pen, cachaf yben*, "thou carry one end, I will seize the other," O 2816, *pen* is masculine; so that either the Cornish does not follow the Armoric, or the last clause will awkwardly mean "I will seize its end."

The word *ken*, which is usually a conjunction, as in D 481, is also used for 'other;' as,

*nag us ken deu agesos*, there is no other God than thou, R 2477.

*a wylsta ken*, dost thou see any other thing, O 795.  
*the ken pow*, to another country, R 2218.  
*yn ken lyw*, in another colour, R 2534.

“Any” is made by *nep*, which is placed before the substantive it refers to ; as,  
*yn nep maner*, in any way, R 497.  
*yn neb gulas*, in any land, O 1120.  
*yn nep fos*, in any wall, O 2458.

“Any” may also be made by *byth*, placed after the substantive ; as,  
*den vyth*, O 2457, or *den fyth*, any man, D 1481.  
*trumeth vyth*, any mercy, O 1650.  
*mar guren flogh vyth denythy*, if we do any children produce, O 390.

*Ol* added to *byth* makes it more indefinite, as,  
*den byth ol*, any man whatever, R 2169.  
*onan vyth ol*, any one of them, O 1697.  
*mar pyth drok vyth ol gureys*, if any evil is done, O 601.

*Pup*, “all,” is used alone, or with a substantive ; and sometimes with the addition of *ol* :—

*yn pup tra*, in all things, O 2354.  
*guetyeugh pup y worthye*, take care all to worship it, O 2555.  
*pup den ol*, all men, O 1043, D 1905.  
*war pep ol marnas ty*, over all but thee, O 948.  
*gans pup ol*, by every body, R 1096.  
*pup huny*, every one, O 969, 2017.

*Ol* is used in the same way :

*gulan yu ol*, all are clean, D 864.  
*ol the chy*, all thy house, O 2340.  
*arluh dres ol an bys-ma*, lord above all this world, D 1683.

*Kettep*, “every :”

*marow vethyn kettep pen*, dead we shall be every head,  
 O 1655.  
*yn kettep pen*, every head, D 762.  
*kettep onan*, every one, D 2821.

*Lyes, lues*, "many," is used with a substantive singular :—

*yn lyes le*, in many places, D 749.

*yanno lues trygva*, in it many dwellings, O 951.

*lyes profus aral*, many other prophets, R 1485.

*Re* is like a substantive, meaning "persons" or "things :"

*an re-ma yu oberyys*, these (things) are made, O 15.

*cafus re me a vyn*, take those (persons) I will, R 184.

*an keth re-na*, these same (men), O 1897.

*the wruthyl gans an re-na*, to do with them, D 182.

### §. 23. VERBS.

The Cornish verb, in conjugation, in forms, and in the number and use of its tenses, approaches more nearly to the Armoric than to the Welsh verb, though some of its forms are more like those of the latter dialect.

Every verb may be conjugated in three different modes ; in the first, which I call the Inflected conjugation, every tense and person has its own form, as in Latin and Greek, and it is equally rare to find a personal pronoun used as it is in those languages ; it is not done unless emphasis be required ; as, *my ny gresaf*, "I will not believe (if *you* do), R 904.

The present tense of the verb *care*, "to love," is in this mode of conjugating made, *caraf, keryth, car, keryn, carough, carans*.

In the second mode, which Breton grammarians call the Impersonal conjugation, the third person

singular is taken for the whole tense, and the persons are distinguished by the added pronoun, as in English and French. The present tense is thus, *my a gar, ty a gar, ef a gar, ny a gar, why a gar, y a gar*; *car* becomes *gar* by the influence of the affirmative  $\alpha^2$ , used when the subject precedes the verb.

In the third mode, which may be conveniently called the Compound conjugation, the auxiliary "to do" accompanies the verb to be conjugated, precisely in the same manner as is done in the English, "I do love," &c. The sole difference is, that the Cornish extends this addition of the auxiliary verb to cases where we do not use it; saying not only "I do love" and "I did love," but also "I will do love." The first tense would thus be generally, *my a ura care*, "I do love," *ty a ura care*, "thou dost love;" and if used personally, which is less frequently done, *gura<sup>f</sup> care*, *gureth care*, &c.

There can be no doubt that these various modes show a corruption in the language, which the more classical Welsh would disdain; but it appears practically to have conferred facilities in the expression of certain modifications of meaning, akin to those we find in English from the use of 'might,' 'could,' 'would,' 'should,' &c., which the stiffer forms of Latin, or even German, would hardly admit of.

§. 24. We may here notice what are called by Zeuss the verbal particles,  $y^2$ ,  $\alpha^2$ , and  $re^2$ .  $Y$  and  $\alpha$  are used only in affirmative sentences, and the chief difference I find between them is that  $\alpha$  is used where the nominative case precedes the verb, as in *me a ura (gura)*, "I will do," R 1755; *ef a*.

*rynse (mynse)*, "he would have wished," O 2224; *urry a fyth (byth) lethys*, "Uriah shall be killed," O 2123; and *y* where the nominative either follows or is omitted; as, *y fyen lethys*, "I should be killed," O 2120; *y ma moyses pel gyllys*, "Moses is gone far," O 1682.

I did not discover until a good deal of the work was printed, that *yth*, which frequently occurs, is a mere euphonic change of *y* before a vowel: see *yth arghaf*, "I command," O 381; *yth ymwanas*, "he stabbed himself," R 2065; *yth emwyskys*, "he smote himself," R 2067; *yth af*, "I will go," R 2400, &c. &c. In *ythanwaf* (= *yth hanwaf*), O 123, and *ytheuel*, O 19, an *h* is omitted; see *yth heuel*, R 2491. In like manner the participial *ow*<sup>3</sup> (see below, in the participles,) may become *owth* before a vowel, as in *owth emloth*, D 2509, *owth ysethe*, D 2342, *owth ymwethe*, ("craving," from the Welsh *ymhwedd*) R 1170, *owth egeri*, "opening," D 2999; and the conjecture hazarded in the note on D 932 will be well founded. As in the case of *y*, there is the omission of *h* in *owthenwel* (= *owth henwel*), O 2729.

The use of the particle *re* will be given under the Third tense.

### §. 25. Tenses.

There are five tenses, analogous in form, though slightly differing in value, to those of Welsh and Armorican verbs. I distinguish them by numbers, to avoid any ambiguity which might attend the varying practice of writers on Celtic grammar. No distinct division of moods is made here, because many of the forms are used as indicatives as well as subjunctives.



The First tense is used for present or future time. The termination of the first person was *af* in the three languages, though the Bretons now write *ann*. The Welsh use this tense almost always as a future, expressing the present by a periphrasis: the Bretons keep to the present time, and use the Fifth tense as a future; in Cornish it is most commonly used for present time: the frequent use of the Compound conjugation enabled the Cornishman to make a separate future, though he still continued to use the First tense for future time occasionally. Taking the verb *care*, "to love," as our example, the present tense is—

*caraf, keryth, car : keryn, carough, carons.*

The Second tense is the imperfect of Welsh and Breton grammarians; Zeuss named it the secondary present. It is sometimes used as an indicative, sometimes as an optative or subjunctive, a potential or a conditional. This vagueness is unnecessary in Cornish, because the Compound conjugation gives a fair conditional; but the Cornish writers nevertheless retained the variety of meaning occasionally with the simple form, and even confounded it with the Fourth tense. The first person ends with *en* in Cornish, *enn* in Armoric, and *wn* in Welsh. The whole tense is made—

*caren, cares, care (cara) : caren, careugh, carens.*

The Third tense is the Preterite, and its use is the same in the three languages. The first person ends in *ys* in Cornish, *ais* in Welsh, and *iz* in Armoric. The whole tense is—

*kerys, kersys, caras : kersyn, carsough, carsons(ans).*

The Fourth tense is named the Preterpluperfect in Welsh and Armoric; Zeuss called it the secondary perfect. Its use in those languages is in ac-

cordance with its name, but it is more commonly employed as a subjunctive or conditional. In Cornish, so far as I have observed, it is used as a conditional only, and it is frequently confounded with the second tense. The first person in Cornish ends with *sen*, in Welsh with *sun*, in Armoric *zenn*. The whole tense is—

*carsen, carses, carse : carsen, carseugh, carsens.*

The Fifth tense is a subjunctive present or future in Cornish, and in Welsh, I believe, rather future than present; in Armoric it is the Future indicative. The respective terminations of the first person are *yf, wyf, if (inn)*. The plural of this tense is often confounded with that of the Second tense, and it will be seen generally that there is a good deal of irregularity in the inflections, which makes the paradigm given rather theoretically than practically exact. The whole tense is—

*kyryf, kyry, caro : kyryn, kyreugh, carons.*

The Imperative is—

*car, cares or carens : caren, careugh, carens.*

The infinitive takes many forms; sometimes it is the simple root, sometimes a vowel is added to the root, and sometimes *el, es, &c.* In the example given here, the termination is *e*, as *care*.

The active participle is made by prefixing *ow*<sup>o</sup>, changing a sonant initial to its surd form; as in Armoric, where *o taléa*, “delaying,” is from *daléa*, “to delay.”

The passive participle ends in *ys*, as *kyrys*.

The passive verb ends in *er* or *yr*, which by Welsh analogy should designate the present and future tenses; but I find no difference in their use; *er* is far more frequent than *yr*; the past tense ends in *as*, and a conditional is found in *ser*.

§. 26. As the above enumeration differs in some degree from the plan of Lhuyd, I shall give several examples of each form used, when there is any doubt.

I. Tense. First person:—*gowegneth ny garaf* (*caraf*), “I do not love falsehood,” R 906; *lava-raf theugh newoðhow*, “I will tell you news,” R 894. In this person *f* is sometimes omitted for the sake of rhyme; as, *ny vynna*, “I will not,” O 1330; *a wela*, “I see,” O 1396; *lavara*, “I say,” O 1645, D 1.

Second person:—*ny geusyth* (*keusyth*, from *cous*), “thou dost not speak,” D 2181; *ny a’n treggh del levereth*, “we will cut it as thou sayest,” O 2533; *ny’m guelyth arte*, “thou shalt not see me again,” O 244.

Lhuyd makes *i* the termination; but this is the subjunctive.

Third person:—*neb may fe moghya geffys, a gar* (*car*) *moghye*, “he who is forgiven most, loves most,” D 513; *mar kyf carynnyas y tryg*, “if he finds carrion he will stay,” O 1103, 4.

It is seen by these examples that some verbs make no change in this form, as *car*; while others, as *kyf* from *caf*, are subject to the rule of §. 3, notwithstanding the absence of a final *i*, which is quite lost in the Cymric dialects, though it existed in the old Irish, as *cairi*, “he loves.”

First person plural:—*ny gemeryn* (*kemeryn*) *nep lowene*, “we take not any pleasure,” R 2365; *amen pigyn*, “Amen, we pray,” D 199; *leveryn ol thoðho*, “we will all say to him,” D 2880.

Lhuyd makes this termination *on*.

Second person plural:—*ny woðhough* (*goðhough*)

*ow gorthyby*, "ye knew not how to answer me," D 1484; *prag yth hembrenkygh*, "why do ye lead?" D 204.

Lhuyd ends this in *ok*.

Third person plural:—*ny woðhons (goðhons) py nyl a wrons*, "they know not what they do," D 2774; *ny'n cresons ef neffre*, "they will never believe it," O 1440.

Lhuyd writes *anz*.

II. Tense. First person; Indicative:—*ny woðhyen (goðhyen) man*, "I did not know at all," R 2559; *byth ny wyllyn (guylyn)*, "I did not see any thing," R 434.

Subjunctive: *a's dysken*, "if I take it off," R 1941; *a quellen (quellen) wyth*, "if I could see once," O 685; *py le penag y's kyffyn*, "wherever I find a place," D 1551.

Conditional: *ru'm fay a'n caffen*, "by my faith I would take him," R 289.

Second person; Indicative:—*ny woðhas (goðhas)*, "thou didst not know," D 2181; *whylyes*, "thou wast seeking," R 1680.

Subjunctive, &c.: *a tryckes yn tre*, "if thou hadst stayed at home," R 1381; (confusion of tense) *ny woðhes (goðhes) wheth*, "thou mayest not know yet," D 848; *beys vynytha y wharthes (guarthes)*, "for ever thou wouldst laugh," O 153. See also D 2862, 2864, for conditionals ending in *ys*.

Third person:—*hacre mernans ny gaffe den*, "a more cruel death a man may not find," R 2074; *byth wel cusyl a lavarre*, "any better advice who can tell," R 422; *ru'm gorre th'y wlas*, "may he bring me to his country," O 532; *py plas y thylle*, "where he may go," D 635; *kyn y'n carra*,

"though he may love him," R 1897; *pan dre-menna an bys-ma*, "when this life may pass," O 875; *me a'n gafse a menne gelwel*, "I would forgive him if he would ask," D 1816; *war Ihesu me a cryas thymmo gafe*, "I cried to Jesus that he would forgive me," R 1100; *golow na wella (guella)*, "that he may not see light," R 2003.

First person plural:—*na wrellen buthy*, "that we be not drowned," O 1048; *bys venytha na sorren*, "nor should we be troubled for ever," O 220.

Such forms as *wreny*, D 190, and *veny*, D 604, are probably orthographical variations of *wren ny* and *ven ny*.

Second person plural:—*mas y'm gorthebeugh*, "unless ye answer me," R 47; *pysough na entreugh yn temptacyon*, "pray that ye enter not into temptation," D 1059.

Third person plural:—*avorow thy's may teffens*, "that they come to thee to-morrow," O 2417; *me a vynse a talfens*, "I would they were worth," D 211.

I believe this is the tense which Lhuyd makes *mai huel-lam*, *huellaz*, *huello*, *huellan*, *huelloh*, *huellanz*, with the exception of *huello*.

III. Tense. First person:—*ol an tekter a wyllys (guylys)*, "all the beauty that I saw," O 766; *worto y keusys*, "I spoke to him," R 897; *y vyrys y wolyow*, "I saw his wounds," R 898.

Second person:—*tersys an bara*, "thou didst break the bread," R 1318; *mab deu o neb a wylsys (gylsys)*, "the Son of God it was whom thou sawest," O 809.

Lhuyd makes this termination *yst*, which is Welsh rather than Cornish; the Armoric agrees with the Cornish in the insertion of a sibilant.

Third person :—*clewas agan lef*, “he heard our voice,” O 2027; *un marrek a’n lathas*, “a horseman slew him,” O 2226.

I am inclined to think that *dorrasa*, in *pan dorrasa an aval*, “when he plucked the apple,” O 879, is a subjunctive form of this tense, as in the irregulars *wruge* and *thuke*.

First person plural :—*leveryn del wylsyn (guylsyn) ny*, “let us speak as we saw,” R 807; *an corf a worsyn (gorsyn) yn beth*, “the body which we placed in the tomb,” R 49.

Second person plural :—*an onor a wrussough (grussough) thy’mmo*, “the honour which you did to me,” D 312; *corf a worseugh (gorseugh) why*, “the body which you placed,” R 43.

Third person plural :—*pan y’n lathsons*, “when they killed him,” D 3098; *ny torsans chy*, “they did not break the house,” R 662.

The addition of the word *re*<sup>2</sup>, corresponding with the old Welsh *ry*, *re*, now seldom, if ever, used, (see Williams’s *Dosparth*, &c. Llandovery, 1856, pp. 130, 131, and Zeuss, p. 420,) turns this tense into the preterperfect, and was of frequent use in Cornish :—

*ef re gollas an plas*, he hath lost the place, O 420.

*an sarf re ruk ou tholle*, the serpent hath deceived me,  
O 286.

*my re wruk prenne*, I have redeemed, R 2622.

*hy re gafes*, she has found, O 1143.

*Re* is also frequently found with the third person singular of the Second or Fifth tense, in the imperative or optative sense; as, *re’n kergho an dewolow*, “let the devils fetch him,” R 2277; *re wronntyo*, “let him grant,” O 1726; *re bo*, “let him be,” R 2417; *re by gorthys*, “be he worshipped,” R

2523; *ru'm gorre*, "may he bring me," O 532. It often occurs in the phrase *ragas bo*, for *re agas bo*, and once, O 1724, in *ragas guytho*. In O 2585 it is written *re ges bo*. The verb *eth*, "he went," takes *s* after *re*: see *re seth*, D 1027, 1246<sup>a</sup>.

IV. Tense. First person:—*guelas ow map y carsen*, "I would love to see my son," R 442; *desefsen merwel*, "I would have desired to die," R 1771; *mensen*, "I would wish," R 444.

In R 289, 290, we have an example of the confusion between this and the Third tense: *a'n caffen, y'n toulse*, "I would take him, I would cast him." It is possible, however, that the reading may be *cafsen*.

Second person:—*the'n nef grusses yskynne*, "to heaven thou wouldst ascend," O 156.

Third person:—*ny garse pelle bewe*, "he would not like to live longer," O 738; *yn tridyth y'n dreafse*, "in three days he would rebuild it," D 366.

First person plural:—*ny ny'n drosen thy'so gy*, "we would not have brought him to thee," D 1976.

Second person plural:—*pan cleuseugh cous*, "when ye heard speak," D 1338, (may be the Third tense).

Third person plural:—*ny wrussens (grussens) ow dystrewy*, "they would not have destroyed me," D 2777.

Lhuyd gives a tense corresponding with this in form:—*guelzen, guelzez, guelze*: *guelzen, guelze', guelzenz*, or

<sup>a</sup> This verb, in all its forms beginning with a vowel, takes *s*, or its equivalent *th*, after the conjunction *mar* and some others. In this it is like the vocalic forms of the verb substantive, as well as in its frequent accompaniment of *yth*.

*guelazzenz* : he makes it the preter-pluperfect tense. He also gives a subjunctive future, *guylfym*, *guylfydh*, *guylyf* : *guylfon*, *guelfo*, *guylfynz* : this is certainly one of the compounds of the verb substantive, of which there are many in the other dialects as well as in Cornish : *adnabod* in Welsh and *anavout* in Armorican are instances. I think I find *clewfyf*, "I should feel," in O 1351 ; *clewfo*, "that he may hear," is certainly the reading of D 3063. The Breton makes the conditional in *fenn*, *zenn*, and *jenn*, indiscriminately. A Cornish future in *fyth* (*wyth*, *vyth*) is often found impersonal :—*ty a wylyfyth* (*guylyfyth*), "thou shalt see," O 1449 ; *gothfyth*, "I shall know," O 1400 ; *me a'n carvyth*, "I will love him," D 1703 ; *ef a'th carvyth*, "he will love thee," D 1846 ; *ny a'n guylyfyth*, "we shall see it," R 53, &c. &c.

V. Tense. First person :—*worto pan wofynnyf* (*gofynnyf*), "of him when I ask," D 1855 ; *bys may thylllyf*, "until I enter," D 726 ; *guel ha gylllyf*, "the best that I can," D 3012.

Second person :—*me a'th conjor may leverry*, "I adjure thee that thou tell," D 1323 ; *guyet may tanfenny*, (*danfenny*), "take care that thou send," R 1630.

Third person :—*pyu penagh a len gryssso* (*cryssso*), "whosoever shall faithfully believe," R 2466 ; *a gutho* (*cutho*) *ol an nor beys*, "which shall cover all the face of the earth," O 982 ; *kettyl y'n geffo* (*keffo*) *a'n bay*, "when he shall find him, he will kiss him," D 986.

I think I find this form used in the indicative :—*my a's dyлло*, "I will send her," O 1101. We have also *doro* as a future in D 1471 ; but as we find *doro* in the imperative mood in O 1904, it may also be the First tense. It is possible that *dyлло* may be in the same case, but I have no evidence.

First person plural :—*mar kefyn den*, "if we



find a man," D 647; *pan deffyn ny*, "when we come," R 773.

These do not differ in form from the First tense, and we might be justified in looking upon the distinction of forms here as not going beyond the singular number. At the same time we have *mar kyf*, "if he finds," O 1103; *mar a's gvel*, "if he sees you," D 1003; and many other instances, where there is a different form for the two tenses.

Second person plural:—*del y'm kyrreugh*, "as ye love me," O 543; *pan y'n guyllough*, "when you shall see him," R 1912.

Third person plural:—*mar a'n keffons*, "if they find him," D 582; *kyn teffons*, "though they come," R 392; *may teffons omma*, "that they come here," O 2408.

It is not unfrequent to find the vowel *a* or *e* suffixed to a verb in the second person singular in an interrogative or subjunctive construction; the following examples shew the practice:—

#### *Interrogative.*

*prag ytheta*, why goest thou? R 241.  
*pendra wreta*, what doest thou? D 1185, 2981.  
*pendra vynta*, what wilt thou? O 1311.  
*ple cleusta*, where didst thou hear? O 2642.  
*pan a wrusta*, what didst thou? D 2007.  
*a garsesta*, wouldst thou love? D 2838.  
*a welte*, seest thou? D 2925.  
*pendra ny vente*, why wilt thou not? D 1775.  
*pe feste*, where wast thou? O 467.  
*fattel thuthte*, how didst thou come? R 260.  
*prag y tolste*, why didst thou deceive? O 302.  
*a alsesta (galsesta)*, wouldst thou be able? R 862.

#### *Subjunctive.*

*mar ny wreta*, if thou dost not, R 1088.  
*na venta*, that thou wilt not, D 1293.  
*pan leverta*, since thou sayest, D 2017.

*a'n guelesta*, if thou shouldst see him, R 861.

*mar a cruste (gruste) leverel*, if thou didst say, D 1759.

*aban golste*, since thou hearkenedst, O 269.

In a few cases we find similarly the vowel *a* after a verb in the first person, and then the vowel is preceded by *m*; as, *pendra wrama*, what shall I do, R 679, D 856; *ellas pan fema gynys*, alas! that I was born! R 2207; *aban oma dassserghys*, since I am risen, R 2436; *hedre vyma ou pygy*, whilst I am praying, D 1013. See l. 1020.

I compare this to the addition of a vowel in such expressions as *ywe*, *ose*, *usy*, *wruge*, &c., where some kind of contingency or uncertainty is implied. We must for this suppose that the final *m*, as found in Irish, and in the oldest Welsh glosses, for the first person singular, is restored, as well as the *st* for the second person of the preterite, in *cleusta*, *feste*, as in the Welsh *ceraist*. In the second person of the First tense the dental yet remains, though weakened to *th*<sup>a</sup>.

§. 27. Imperative. Second person: — *lavar*,

<sup>a</sup> I had supposed at first that *ma* and *ta* in these cases were the personal pronouns *my* and *ty* in an altered form; but the observation of an able philological friend has satisfied me that the explanation in the text is the true one. The grammatical value of the final vowel, when a verb follows certain conjunctions, such as *pan* or *mar*, is clear from the forms *gruge* and *duthe* instead of *gruk* and *duth* in O 423, D 524, and other passages. We are not bound to consider *ta*, in such words as *venta* and *leverta*, as necessarily additional to the verb; I look at *venta* and *leverta* as equivalent to *vennyth + a* and *leveryth + a* rather than to *venny + ta* and *levery + ta*; *wrama*, too, seems to be more probably *wram + a* than *wraf + ma*. There does not appear to be any reason for changing *my* and *ty* to *ma* and *ta*, whereas the annexation of *a* or *e* to a verb in a phrase denoting contingency is in accordance with the usage of the language.

"say," D 965; *treyl*, "turn," D 1155; *saf*, "stand," O 65.

Third person :—*guereses*, "let him help," O 2781; *gylwes*, "let him call," O 2774; *guyskyns*, "let him strike," D 2766; *tommans*, "let him warm," D 833.

First person plural :—*fystynyn*, "let us hasten," D 645; *leveryn*, "let us say," R 806; *guren*, "let us do," D 644.

Second person plural :—*levereugh*, "say ye," D 1109; *gueresough*, "help ye," D 1143.

Third person plural :—*kelmyns*, "let them tie," D 583.

§. 28. Infinitive :—*care*, "to love," O 1126, D 511; *leverel*, "to say," D 1759; *dybry*, "to eat," O 264; *danford*, "to send," D 1615; *keusel*, "to speak," D 1276; *kyrhas*, "to fetch," O 2371; *myras*, O 1399, *myres*, O 1412, "to see."

Participle, active or present. Examples are numerous : the following are selected for the purpose of shewing the conversion of the sonant initial :—*ou corthye* (*gorthye*), "worshipping," O 1616; *ou cul* (*gul*), "making," O 1556; *ow kelwel* (*gelwel*), "calling," O 2430; *ow querthe* (*guerthe*), "selling," D 1520; *ou tos* (*dos*), "coming," O 1651; *ou tysputye*, "disputing," D 1628. It is more like a neuter participle in *pan us gueyth ou tesehe*, "when the trees are drying," O 1128.

Participle, passive or past :—*kyrys*, "loved," R 892; *lythys*, "killed," R 903; *offrynnys*, "offered," O 1327; *gorrys*, "placed," R 430.

§. 29. Passives. First tense :—*aban na gefyr*

(*kefyr*) *ken*, "since no other is found," O 2503; *ple kefyr dyu grous aral*, "where may two other crosses be found," D 2576, compare *py kefer pren*, D 2535; *del redyer in lyes le*, "as it is read in many places," D 1168; *ma'n gueller a ver termyn*, "as will be seen in a short time," D 1940.

When the auxiliary verb is passive, the passive sense is transferred to the principal verb:—

*mar ny wrer (gurer) y wythe*, if he be not guarded, R 341.

*mar keller (geller) y wythe*, if he can be kept, D 3058.

*ny yllyr (gyllyr) re the worthe*, thou canst not be too much honoured, O 1852.

Third tense:—Zeuss, in p. 525, makes a passive in *as* analogous to the old Welsh and Armoric *at* (now *id.* W. and *ed*, Arm.). His examples are—*yn della y re thyskas*, "thus they have been taught," P. 80. 3, and *y torras* (printed *dorras*) *an veyn*, "the stones were broken," P. 209. 4. The old translators took this for the active third person, and rendered the phrases given by "as them others taught," and "they broke the stones;" but an example from our book confirms the view of Zeuss: *pan dorras queth an tempel*, "when the vail of the temple was rent," D 3088: we may perhaps cite also *fethas yu cas*, "the cause was gained," R 579, and *uŷhyk yw clewas y lef*, "loud was heard his voice," R 2340.

—I have found very few instances of a passive verb used in any other than the third person. In O 1 and D 873, we have *y'm gylwyr*, "I am called;" and in O 1924, *may haller agas cuthe*, "that you may be covered:" see also O 1852, quoted above. These are in accordance with Welsh; but it is difficult to consider them precisely passives, because the pronoun, which ought to be the subject of the verb if passive, is in the state especially employed when it is the object. The view of Legonidec, the Breton gram-

marian, who calls these verbs Impersonals, and renders them by the pronoun *on*, as *on m'appelle*, appears the most suitable.

Fourth tense:—*ha re-na galser the rey*, “and those might have been given,” D 537.

It may be as well to give a complete paradigm here, and the verb selected is *care*, “to love.” The most regular forms are set down, but others will be found in the manuscript.

First tense:—‘I love’ or ‘shall love.’

*caraf, keryth, car : keryn, carough, carons.*

Second tense:—‘I was loving’ or ‘would love’ or ‘should love.’

*caren, cares, care or cara : caren, careugh, carens.*

Third tense:—‘I loved.’

*kerys, kersys, caras : kersyn, carsough, carsons or carsans.*

Fourth tense:—‘I had loved’ or ‘would have loved.’

*carsen, carses, carse : carsen, carseugh, carsens.*

Fifth tense:—‘If I love.’

*kyryf, kyry, caro : kyryn, kyreugh, carons.*

Imperative:—‘Love thou.’

*car, cares or carens : caren, careugh, carens.*

Infinitive:—*care*, “to love.”

Participles:—*ou care*, “loving;” *kyrys*, “loved.”

Passive, present and future:—*carer, keryr*, “is,” or “shall be loved.”

Conditional:—*carser*, “would be loved.”

Past:—*caras*, “was loved.”

As a general rule, whenever a question is asked, where there is not some interrogative pronoun or adverb, the letter *a* is put at the beginning; as, *a ny vynta obeye*, "wilt thou not obey?" O 1505. Sometimes *a* is added when there is already an interrogative particle, probably to fill up the metre; as, *a pyth yu an keth deu-na*, "what is that same God?" O 1485.

A negative is indicated by placing *ny*<sup>2</sup> or *na*<sup>2</sup> before a verb; as,

*ny thue arte*, it will not come again, O 1102.

*na allaf sparie*, that I cannot spare, O 946.

*na wrello*, that it may not do, O 1092.

*Na* is usually employed with imperatives and subjunctives.

### §. 30. Impersonal Conjugation.

The Impersonal conjugation is generally employed when the nominative case precedes the verb directly, more especially when the nominative is a personal pronoun; the subject is generally followed by the particle *a*, and the initial of the verb takes the second form; the verb is always in the third person singular. This conjugation is so simple that it will be required merely to give a few examples of each case, to enable a student to understand it fully:—

*me a lever*, I say, R 1061.

*me a sorras*, I was angry, D 1421.

*me a vynse (mynse)*, I would wish, D 211.

*me re behas (pehas)*, I have sinned, O 249.

*ty a wor (gor)*, thou wilt know, R 256.

*ty a tew*, thou wilt be silent, R 984.

*ty a'n nakas*, thou deniedst him, R 1351.

*ty ru'm tullas*, thou hast deceived me, O 252.

*ty a'n guelse*, thou wouldst have seen him, R 1382.

*ef re gollas*, he has lost, O 420.  
*ny a bys (pys)*, we pray, O 1072.  
*ny a dryg (tryg)*, we will remain, O 2112.  
*ny a gafas (cafes)*, we found, R 1474.  
*ny a'n recevas*, we received him, R 2339.  
*ny a geusys (keusys)*, we spoke, R 1373.  
*why a gyf (kyf)*, you will find, D 176.  
*y a nyg*, they fly, O 1068.  
*y a fyth (byth)*, they are, R 1477.

### §. 31. Compound Conjugation.

The Compound conjugation is made by putting the auxiliary verb "to do" before the infinitive mood, as "I do love," "he does know," &c. in English. Sometimes *the* comes between the auxiliary and the infinitive. As this verb is irregular it is necessary to give the paradigm:—

#### TO DO.

Infinitive:—

*guthyl*, D 198, O 1004; *guthyl*, O 1952; *guthul*, R 2252; or, *gul*, O 1174.

First tense:—

<i>guraf</i> , I do, O 1988.	<i>guren</i> , we do, O 1146.
<i>gureth</i> , thou dost, R 459.	<i>gureugh</i> , ye do, O 912.
<i>gura</i> , he does, 1376.	<i>gurons</i> , they do, D 2775.

We have *guregh*, D 814, for *gureugh*.

Second tense:—

<i>gurellyn</i> , I was doing, or, I would do, O 445.	
<i>gurelles</i> , R 445	} thou wert doing or wouldst do.
<i>gures</i> , R 451	
<i>gure</i> , R 6, D 1309	} he was doing or would do.
<i>gurefe</i> , D 1316	
<i>gurella</i> , D 1958	
<i>gureva</i> , D 2882	
<i>gurellen</i> we were doing or would do, O 183.	
<i>gurelleugh</i> , ye were doing.	
<i>gurellens</i> , they were doing.	

## Third tense :—

*gurye* (?) I did.*grussys*, thou didst, O 222.*gruk*, he did, R 158.*grussyn*, we did.*grussough*, R 40 } ye did.*grussyugh*, O 2792 }*grussons*, they did, O 337.

When a conjunction comes before the third person singular, the form of the verb is generally *gruge*, a true subjunctive; as, *pan wruge*, O 423, 2250, D 913.

## Fourth tense :—

*grussen*, I would have done, O 163.*grusses*, thou wouldst have done, O 156.*grusse*, he would have done, O 152.*grussyn*, we would have done, R 2624.*grusseugh*, ye would have done.*grussens*, they would have done.

## Fifth tense :—

*guryllyf*, that I may do, O 531.*gurylly*, that thou mayst do, O 1784.*gurello*, that he may do, R 498.*gurellen*, that we may do, O 1048.*gurylleugh*, that ye may do, D 811.*grons*, that they may do, O 2034.

## Imperative mood :—

.	.	.	.	<i>guren</i> , let us do, O 1170.
<i>gura</i> , do thou, D 1957.				<i>greugh</i> , do ye, R 2232.

<i>gurens</i> , O 1093,	} let him do.	<i>gurens</i> , let them do.
<i>grens</i> , D 371,		

## Participle active :—

*ou cul*, doing, O 1556.

## Participle passive :—

*gurye*, O 431, *gures*, done, O 988.

## Passive :—

*gurer*, it is done, O 1936, R 341.



Note that *gu* in this verb is equivalent to *g* only: it does not make an additional syllable, and its mutations are those of *g*: we have thus *russe*, O 152, and *wrusseu*, O 163.

The following example will suffice to shew the manner of using this conjugation :—

First tense :—

*daggrow tyn guraf dyvere*, bitter tears I shall shed, O 402.  
*an guel guraf the drehy*, the rods I will cut, O 1988.  
*pan wreth agan dysky*, when thou dost teach us, D 36.  
*an gorhel guren dyscuthy*, the ark we will uncover, O 1146.  
*ny wreugh why tryge*, ye shall not remain, O 317.  
*y wrons clamdere*, they will faint, O 400.

Impersonal :—

*y cuthe me a wra*, cover him I will, D 1376.  
*my a ra y dybry*, I will eat it, O 248.  
*ky a wra aspye*, she will look, O 1115.  
*the verkye my a gura*, mark thee I will, O 602.  
*ef a wra dynythy*, he shall produce, O 638.  
*aga gora ty a wra*, put them thou shalt, O 991.  
*goef a ra the serry*, unhappy he who angers thee, O 1016.

This is the most ordinary way of making the future tense in Cornish.

Second tense :—

*leverel gura na wrella dampnye*, do say that he condemn not, D 1958.  
*na wrellen dybbry*, that we should not eat, O 183.  
*an temple y wre terry*, the temple he would destroy, D 1309.  
*y wrefe y thehevel*, he would rebuild it, D 1316.

The conditional is generally made by this tense.

Third tense :—

*pan wrussys cole*, that thou didst hearken, O 222.  
*an sarf re ruk ow tholle*, the serpent hath deceived me, O 286.

Imperative :—

*gura ou gorthyby*, answer me, O 301.

*agan cuthe guren*, let us cover ourselves, O 254.

*greugh y tenna mes a'n dour*, draw him out of the water,  
R 2232.

Infinitive :—

*dre wul trogh*, through breaking, O 298.

§. 32. *Passive Verb, made by the Verb substantive.*

It is much more usual to make up the passive verb by the verb substantive, as is done in most of the modern languages of Europe, than to use the passive inflection as explained in p. 261. For this purpose the paradigm of the verb substantive is required:—

*Verb substantive.*

The verb substantive in Cornish, as in other Indo-Germanic languages, has two roots; one of these appears to have been the letter *s*, and the other was the consonant *b*, interchanging with *f* and *w*. Examples of the first in Latin and English are *sum*, *es*, *est*, and *am*, *art*, *is*; of the second, *fui*, *fore*, and *be*, *was*. The Cornish, in some of its forms, has lost the initial *s*, but it regains the sibilant after *mar*, *nyn*, and some other words.

*First division.*

Present tense :—

*of*, I am, O 2049.

*os*, thou art, R 1822.

*yw*, he is, R 389.

*on*, we are, O 2024.

*ough*, you are, R 196.

*yns*, O 1691, } they are.  
*ens*, D 2353, }

The third person singular is varied to *yw*, D 2952; *eu*, O 2214; *ew*, O 2572. All receive occasionally an addition at the beginning, becoming *assof*, *yssof*, *ythof*, *esof*, *sof*, *thof*, &c.; in the first three forms I see no difference in signification, and the additions in such cases are, I think, only variations of the verbal particles

*a* and *y*. Examples are, *asson whanset*, "we are desirous," D 37; *kukel ythos ysethys*, "high thou art seated," D 93; *yn ou colon asyw bern*, "in my heart is sorrow," D 2932; *yasyw hemma tructh bras*, "this is great sorrow," D 3182. I now believe that *esof*, *esos*, &c. are merely variations of these, though I have rendered them usually by the past tense: see D 931, 2511, R 1291. *Sof*, *sos*, *syn*, and *thof*, *thos*, *thyn*, &c. follow certain particles, as *mar*, *nyn*, &c.

There are some other forms for the present tense; *ma*, "is," scarcely differs from *yu*: see O 1316, 2561, 2633, R 2059. *Us* is like *ma*, but often implies 'who:' O 628, 1059, D 1410, 1425, R 2060; perhaps *eus* of R 316 may be the same word. We have *usy* in O 2692. *Yma* signifies 'there is,' O 410, 526, 775, R 400, 1216; *mons*, O 2091, and *ymons*, O 1687, 2084, are the plurals of *ma* and *yma*.

#### Imperfect tense :—

<i>esen</i> , I was, O 213.	<i>esen</i> , we were, R 1169, 2395.
<i>eses</i> , thou wast, O 900.	<i>esough</i> , ye were, D 332, R 2434.
<i>ese</i> , he was, O 1089.	<i>ens</i> , they were, D 2681, 2694 <sup>a</sup> .

#### Preterite tense :—

*o*, "he was," O 706, 809, R 1096, 2007.

The forms *oma*, "I am," D 755; *osa*, D 1324, *ose*, D 1290, *oge*, O 1767, "thou art;" *ywe*, O 1822, *ugy*, R 1636, "he is;" and I think, *ony*, "we are," O 59; all these are either interrogative, or else they imply contingencies such as belong to the subjunctive mood.

#### Second division.

*bones*, O 2299, *bos*, D 2494, "to be."

#### First tense :—

<i>bythaf</i> , D 1932	} I shall be.
<i>bethaf</i> , O 2111	

<sup>a</sup> I believe the real paradigm of the Present tense would be *of*, *os*, *yu*: *on*, *ough*, *yns*; and of the Imperfect, *en*, *es*, *e*: *en*, *eugh*, *ens*; but both tenses affected rather to lengthen

*beþhyth*, O 1465 } thou shalt be.  
*byþhyth*, O 1510 }  
*byth*, he shall be, D 772.  
*beþhyn*, we shall be, O 1655.  
*byþheugh*, you shall be, D 767.  
*beþhens*, O 2307 } they shall be.  
*byþhons*, D 3093 }

As there is a present tense in the first division, this tense is always, I think, future.

Second tense :—

*bef*, I should be, &c., O 2193.  
*bes*, thou shouldst be, R 2442.  
*beþhe*, O 232 } he should be.  
*byþhe*, D 1948 }  
*ben*, we should be, R 2423.  
*beugh*, ye should be, D 5, 28.  
*bens*, they should be, D 852.

The forms as well as the signification of this tense are confounded with those of the Fifth tense, and even of the Fourth. I cannot satisfy myself with any division of them.

Third tense :—

*buf*, *buef*, I was, R 1540, 2150.  
*bus*, thou wast, D 1999.  
*bue*, O 880, R 1443 } he was.  
*be*, O 2657, D 1154 }  
*buen*, we were, O 709, R 1823.  
*beugh*, *bugh*, you were, R 192, 2243.  
*bons*, they were, D 521.

Fourth tense :—

*byen*, I should be, O 2120, R 1942.  
*byes*, thou shouldst be, D 2683.  
*bye*, he should be, D 846, 1592.  
*byen*, we should be,

their forms in actual use. In a similar way the Greeks added a syllable to the shorter forms of their verb substantive, writing *εἶθα* and *ἦθα* for *εἶ* and *ἦ*. Perhaps the Latin *esto* and *estote* originated in a like principle.

*byengh*, ye should be, O 177.

*byens*, they should be.

The forms *gyfye*, "would take," R 966, and *thoſhye*, "will" or "would go," R 2450, seem to be imitations of this tense.

#### Fifth tense :—

*byf*, *beyf*, I may or shall be, D 847, 2008.

*by*, thou mayst be, O 245, 2203.

*bo*, O 42, R 90

*be*, O 396, 1112 } he may or shall be.

*ben*, *been*, *beyn*, we may be, D 41, O 1973, 2699.

*beugh*, you may be, D 627.

*bons*, they may be, D 844, 899, 1546.

The same observation as is made above at the close of the first division will apply here, in regard to the forms *byma*, D 1013, *befe*, O 2220, *befa*, D 905, *beva*, D 690, *bova*, D 620, *buve*, O 864, *bythe*, O 1327, *byse*, D 2908; and some others. Perhaps such additions are sometimes made merely to fill up a verse, as in *bosa* for *bos*, D 1120.

#### Imperative :—

*byth*, be thou, O 1341, 2616.

*bethens*, D 2374

*bythens*, D 794 } let him be.

*bethon*, let us be,

*bethough*, be ye, D 879.

*bethens*, let them be,

Throughout the second division of this verb I have made the initial *b*; but it occurs in the manuscript much more frequently written with a *v* or *f* from the influence of particles requiring a mutation, and frequently where I see no reason for such change; unless it be that a particle is implied though not expressed, as it is, I believe, the case in Welsh.

Examples of the passive verb made by help of the verb substantive :—

*a'n nef of danfenys*, from heaven I am sent, O 1372.

*yth os ysethys*, thou art seated, D 93.

*yu gorhemmynnys thy'n*, it is commanded to us, O 1049.

*buihys on ny*, we are drowned, O 1705.  
*yns plynsys*, they are planted, O 2092.  
*beþhaf leþhys*, I shall be killed, O 596.  
*ny fyþhyth sylwys*, thou shalt not be saved, O 1510.  
*y feþhons gorrys*, they shall be put, O 342.  
*gwynys may fuef*, where I was pierced, R 1540.  
*helhys warbarth a fuen*, we were driven together, O 709.  
*y fyen leþhys*, I should be killed, O 2120.  
*may fen guythys*, that we may be preserved, D 41.  
*bos desesys*, to be hurt, D 97.  
*bos rewardys*, to be rewarded, O 2201.

§. 33. A reflected verb is made, as in Welsh, by prefixing the syllable *ym*<sup>2</sup> (*em*, *om*). The equivalent in Armoric is *en em*.

Examples are frequent :—*ymwanas*, “he stabbed himself,” R 2065, from the root *guan*; *emwyskys*, “he smote himself,” R 2067, root *guask*; *ym den*, “withdraw,” O 1377, root *ten*; *ny yllons ymweres*, “cannot help themselves,” O 1420, root *gues*; *mar ny wreth ymamendye*, “if thou do not amend thyself,” O 1526. *Embloth*, in O 1661, meaning “to fight,” is probably from the verb *laþhe*, “to kill,” something like the French *se battre*; though we have *emlaþhe y honan*, “to kill himself,” in R 2073, where the writer perhaps added the pronoun *y honan* to avoid the ambiguity which might arise from the use of *emlaþhe*, meaning “to fight;” as a Frenchman might say, *il s’est battu lui-même*, meaning “he has beaten himself,” while he would say, *il s’est battu*, when he wished to be understood, “he fought.”

## §. 34. IRREGULAR VERBS.

There are in Cornish some verbs irregular, which are generally irregular in Welsh and Armoric also. In going through the translation, I have jotted down a good many words which were at the time doubtful, and out of them I have been able to form the following incomplete paradigms: they might perhaps be completed by Welsh and Breton analogy, and no doubt several additional forms may be found, if the Cornish books be read through for the purpose; but I had no intention of venturing on a Grammar when the work was begun, and have not been able to supply the deficiencies since. I have consequently only incomplete results to offer; but in the case of every word set down, one passage at least is cited in which it occurs.

## TO GIVE.

*Ry*, O 1801, 2606; *rey*, D 537.

First tense :—

<i>rof</i> , I give, R 857.	<i>ren</i> , (we give) D 2406.
<i>reth</i> , O 1814	} thou givest.
<i>reyth</i> , D 472	
<i>re</i> , R 387, 674	} he gives.
<i>ree</i> or <i>rea</i> , O 2770	

Second tense :—

*ren*, I would give (?) O 2739.

Third tense :—

<i>res</i> , D 2495	} I gave.
<i>rys</i> , O 320	
<i>ryssys</i> , thou gavest, D 522.	
<i>ros</i> , he gave, D 1384, R 165.	<i>rosens</i> , they gave, R 2601.

Fifth tense :—

*rollo*, that he may give, O 1823.  
*rollons*, that they may give, O 40.

Imperative :—

*ro*, give thou, O 2010, R 83.  
*roy*, let him give, O 680, D 712.  
*ren*, let us give, D 1389.  
*reugh*, give ye, D 1362.

Participle present :—

*ou ry*, giving, O 2316.

Participle past :—

*reys*, given, D 1574.

# TO BRING.

*Dry*, D 16, 273, 596.

First tense :—

*drow*, D 3121 } I bring.  
*doro*, D 1471 }

Second tense :—

*dregha*, he would bring, R 403.

Third tense :—

*dros*, he brought, O 111.

Fourth tense :—

*drosen*, we would have brought, D 1976.

Imperative :—

*dro*, O 1947 } bring thou.  
*doro*, O 1904 }  
*drens*, let him bring, O 1933.  
*dreugh*, bring ye, O 1066, D 2329.

Participle past :—

*dreys*, brought, D 2447, R 2328.



## TO COME.

*Dones*, O 791; *dos*, R 570.

First tense :—

*dueth*, R 1178 } thou comest.  
*duth*, R 882 }  
*due*, it comes, D 2961, R 2273.  
*desons*, they come, D 1247.

Second tense :—

*dogha*, that it may come, D 2912.

Third tense :—

*duyth*, D 2022 } I came.  
*dueyth*, R 1661 }  
*duthys*, R 2568 } thou camest.  
*dues*, O 155 }  
*duth*, R 2587 } he came.  
*dueth*, R 234 }  
*dutheugh*, ye came, R 193.

We have *aban duthe*, "since I came," D 517, 524, a subjunctive mood, as in *gruge*: see the verb *gruthyl* in p. 275.

Imperative :—

*das*, O 2779 } come thou.  
*dues*, R 308 }  
*dun*, let us come, R 2305.  
*deugh*, come ye, R 156, 1761.

Participle :—

*des*, come, D 352.

## TO GO.

*Mones*, O 2030, D 232; *mos*, O 1603.

First tense :—

*af*, I go, O 339.

*eth*, thou goest, O 2295, R 851.

*a*, he goes, R 2197.

*en*, we go, D 2997, R 2391.

*eugh*, ye go, O 2185.

Generally, *ythaf*, *ytheth*, &c.

Second tense :—

*een*, O 364  
*ellen*, O 2193 } I should go.

Third tense :—

*yth*, I went, O 260, D 145.

*etheugh*, ye went, O 2086.

Fifth tense :—

*ello*, (when) he shall go, R 1563.

Imperative :—

*ke*, go thou, D 649.

*eugh*, go ye, R 179.

*ens*, let them go, D 173, R 2644.

## TO BEAR or CARRY.

*Don*, D 2584, R 1226, 1241; *degy*, D 2313.

First tense :—

*dek*, R 2235, *deg*, O 903, 2814, he shall carry.

Third tense :—

*dug*, O 268, *duk*, O 2244, R 2554, he carried.

Fifth tense :—

*dogo*, that he may carry, R 2189.

Imperative :—

*dok*, D 1272, 2616  
*dog*, O 1945, 2200 } carry thou.  
*doga*, O 1298

*degyns*, let him carry, O 32, 1052, 1591.

*degeugh*, carry ye, O 2810, R 2184.

## Participle present :—

*ou toon*, O 2820 }  
*ou ton*, O 892 } carrying.

## Past :—

*degys*, carried, O 1315.

## TO KNOW.

*gothfos*, R 468; *gothfes*, R 195; *gothvos*, O 2098; *govos*, O 2102.

## Present tense :—

*gon*, I know, R 1547.  
*gor*, he knows, R 256.  
*gothough*, ye know, R 2445.  
*gothons*, they know, D 2774.

## Future tense :—

*gothfythy*, thou shalt know, R 2381.  
*gothvyth*, D 849 }  
*govyth*, O 188 } he shall know.  
*gothfetheugh*, ye shall know, R 1574.

These tenses are separated as in Welsh, where we have *gwn*, *gwr*, as a present tense, and *gwybydd*, *gwybyddoch*, as a future. They are analogous to the two divisions of the verb substantive.

## Second tense :—

*gothen*, I did know, O 363.  
*gothes*, D 848 }  
*gothas*, D 2181 } thou didst know.  
*guythen*, we did know, D 1914.

## Fourth tense :—

*gothfen*, (if) we had known, R 2542.  
*gothfons*, (if) they had known, D 2776.

## Fifth tense :—

*gothefaf*, (if) I know, (?) R 719.  
*gothfo*, (if) he know, O 190.

In *re woffe*, "may he know," O 530, we have the fifth, or second tense, converted into an imperative or optative by the verbal particle *re*. See p. 265. *Woffe* is=*gothfe*.

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### TO HAVE.

There is no verb in the Celtic language generally corresponding with the verb "to have;" in Cornish as in Welsh, the deficiency is sometimes supplied by *cafus*, "to take or find;" but the more usual substitute is like the Latin *est pro habeo*. We find thus *yma thy'mmo (est mihi)*, "I have," D 494; *mar a'm be (si mihi fuerit)*, "if I have," O 396; *na'm byth cres (non mihi est pax)*, "I have no peace," R 1133. In most cases the verb is in the form *fyth*, the first tense of *bos*, as in *my a fyth*, *ty a fyth*, D 128, "I shall have, thou shalt have," &c. The Rev. R. Williams suggests that this may be "I possess," &c. from a root *meth*, the Welsh *meddu*; and this would be probable, the mutation of *m* and *b* being equally *f* or *v*; but the explanation will not suffice for the cases where the form is *byth*. I am inclined to think that the root is always *bos*;—that frequently the pronoun in the third form (§. 16. p. 243) was added to that in the first form, as in *why a's byth (vos vobis erit)*, "you shall have," O 2586, D 3075, R 612, 672, *ny'm bes (=ny'm byth, non mihi est)*, "I have not," O 171;—and that the sentiment of the real value of the word was sometimes lost, so that *ambyth* and *asbyth* were used like new verbs, as in *why asbe-theyth*, "you shall have," D 33, and *ny ambyth*, "we shall have," O 1714. I suppose *ny'm bus*, R 1517, 2210, "I have not," to be a variant spelling of

*ny'm byth*;—*na'm bes*, O 1884, to be the same, with a change of the negative;—and *a'mbues*, D 2392, to be *a'mbyth* (*mihi est*);—*as bues*, D 1970, and *agas bus*, R 2154, "you have," will be *a's byth*. *Am been*, "which I have," O 2613, and *ma'm vethen*, "that I may have," O 1958, are doubtful; *my a'n byth*, "I will have it," D 1187, may be read *vyth*, from *meth*, to possess; the *v* and *b* are very much alike in the Manuscript. I cannot explain *ny gen byen ny*, "we should not have," of R 1029, except by reading *bye* for *byen*. *A bew* of D 2853, and *a's pew*, D 2855, 2858, are probably cognate with the Welsh *piau*, "to own;" as also *ty a bew*, "thou shalt have," O 974, which I have translated incorrectly. *A bywfy*, "which thou possessest," O 581, and *a bewe*, "which he possessed," O 2393, are probably from the same verb.

Another substitute for the verb "to have" is found in *ny's teve*, O 2597, D 508, *na's teve*, D 2647, *ny's tevyth*, O 300, 399, 1808, 1816, *a's tefo*, D 788, *a's tevyt*, O 2328. In all these I think the root is *tef* or *tev*, 'to grow' or 'come,' with the pronoun "her" or "them;" and that if the meaning were "he shall have," instead of "she or they shall have," we should find *a'n tefyth*; but this does not occur. In my note to O 2597, vol. I. p. 197, the conjecture about *oeve* appears wrong, and the version is far from literal: *tus*, meaning "men," is always considered grammatically as a feminine singular, and *s* of *ny's* agrees with it; I should therefore have rendered, "not have come to any man." The curious defective Armoric verb *devout*, "to have," is clearly analogous to that under consideration, and its forms *défé* and *deuz* or *devez*, are related to *teve* and *tevyth*. See Legonidec's Grammar, p. 82.

ADVERBS, PREPOSITIONS, and CON-  
JUNCTIONS.

The following list of Adverbs, Prepositions, and Conjunctions is incomplete, but it is hoped that it will be found useful; phrases from the Ordinalia, exemplifying the use of each particle, are added in every case.

## §. 35. ADVERBS.

*coul, cowl, quite.*

*narrow cowl ty a vyth, killed quite thou shalt be, O 2702.*  
*bones an temple coul wrys, the temple to be quite done,*  
*O 2581.*

*kepar, "like, as," takes ha with a substantive, and del with a verb.*

*kepar ha kuen, like dogs, R 172.*  
*kepar ha deu, like a god, O 290.*  
*kepar ha my, like me, O 2350.*  
*kepar del ve, as it was, O 872.*  
*kepar del vynny, as thou wilt, O 1046.*

But we find

*kepar hag on, as we are, O 894.*  
*kepar ha me a welas, as I saw, R 1076.*

and in one case,

*kepar ha del leveryys, as I said, D 2690.*

*fattel<sup>2</sup>, fatel, fettel, fettyl, how.*

*fattel duthys yn ban, how didst thou come up? R 2568.*  
*ny won fatel yl wharfes, I know not how it can be, R 229.*  
*fettel allaf vy crygy, how can I believe? R 1423.*  
*prederys peb fettyl allo gorfenne, let all think how it can*  
*end, O 228.*

*prak, prag, pragh, why.*

*prak y wreta thymmo amme, why dost thou kiss me?*  
*D 1105.*  
*prak y's guyskyth, why dost thou wear it? R 2549.*

*pragħ yŷħ kembrenkygħ*, why do ye lead? D 204.

*prag yŷħ yn ŷhe ŷhyllas ruŷħ*, why are thy garments red?  
R 2567.

*magas*, *maga*<sup>o</sup>, as.

*maga whyn (gwyn) avel an leth*, as white as the milk,  
D 3138.

*maga tek bythqueth del fue*, as fair as ever he was, R 1659.

*maga ta*, "as well," is used in the sense of "also,"  
as in English:—

*den ha best magata*, man and beast also, O 995.

*ha war ŷhe treys magata*, and on thy fest also, D 488.

*namna*, almost.

*namnao of pur ŷhal*, I am almost quite blind, O 1056.

*namna'n dallas*, almost blinded us, R 42.

*ken*, else.

*ken ef a wra ou shyndye*, else he will spit at me, O 2133.

*bo ken deaul yw*, or else he is a devil, R 2104.

When the sentence is negative, we find *naken* (*na ken*),  
although the negation be otherwise expressed; as  
*naken na grys*, think not otherwise, R 2038. See  
also R 1126.

*ot*, *ota*, *otte*, *wetta*, *welte*, see, behold.

*ot omma meneth huhel*, see here a high mountain, D 125.

*ot omme an guas*, see here the fellow, R 1803.

*ota saw bos*, see the load of food, O 1053.

*otte ŷhe vam*, behold thy mother, D 2928.

*ow ottoma*<sup>a</sup>, see with me (?) R 2177.

*a wetta ny*, dost thou see us? D 2050.

*a welte ŷhe flogħ*, seest thou thy son? D 2925.

The occurrence of these last forms shews the derivation  
from the verb.

*yn weŷħ*, *yn weyŷħ*, also.

*ha nef yn weŷħ*, and heaven also, D 290.

*map deu os ha den yn weyŷħ*, son of God thou art and man  
likewise, D 278.

<sup>a</sup> See the note to O 882, in p. 207 of the Ordinalia, vol. II.

*martesen*, perhaps.

*yn ur-na martesen*, in that hour perhaps, D 2870.

See the note to this passage in p. 213, vol. II. Ordinalia.

*bytegyns*, *bytygyns*, nevertheless.

*saw bytygyns cressough why*, but nevertheless believe ye,  
R 1300.

*saw bytegyns ragon ny*, but nevertheless for us, R 980.

See also R 1016.

*re*<sup>2</sup>, too much.

*thoŋho byny oye re*, for him never would it be too much.  
R 2056.

*re hyr*, too long, O 2548.

*re got (cot)*, too short, O 2549.

*moghya*, *moghye*, *moghe*, most.

*neb may fe moghya geffys*, he who is forgiven most, D 513.

See D 510, 514.

*ketella*, *kettella*, so.

*nep a rella yn ketella*, whoever has done so, O 2240.

*yn kettella ny a vyn*, so we will, D 243.

*mar*<sup>2</sup>, so.

*mar ŋha (da)*, so good, O 912.

*mar ger (ker)*, so dear, O 612.

*pe feste mar bel (pel)*, where hast thou been so long,  
O 477.

*pur*<sup>2</sup>, very.

*pur ŋha (da)*, very good, O 2572.

*pur ŋhal (dal)*, very blind, O 1056.

*pur wyr (guyr)*, very true, R 1004.

*bras*, very, used after the adjective.

*del yu ef gallosek bras*, as he is very powerful, O 1494.

*ŋe colon yw cales bras*, thy heart is very hard, O 1525.

*fest*, very, also after the adjective.

*wolcum fest*, very welcome, D 1207.

*yeyn fest yu an awel*, very cold is the weather, D 1209.



*Adverbs of place.*

*omma, omme, umma*, here.

*fatel þhuþhough why omma*, how did ye come here, R 193.

*ot omme an guas*, see here the fellow, R 1803.

*Adam ottensy umma*, Adam, behold her here, O 102.

*ena, eno*, there.

*ena yn dour*, there in the water, R 2196.

*eno ny a'n recevas*, there we received him, R 2339.

*ple (=pa le)*, where.

*ny won ple fe*, I know not where it may be, O 1112.

*ple me*, where is it? R 46.

*a ves*, outside.

*agy*, inside.

*aves hag agy*, without and within, O 953.

*Mes (ves)*, the Welsh *maes*, forms also the following adverbs:—

*þhe ves*, away.

*yn mes*, out.

*gallas an glaw þhe ves*, the rain is gone away, O 1097.

*da yu yn mes dyлло bran*, it is good to send out a crow,  
O 1099.

*alena, alene*, thence.

*alemma*, hence.

These adverbs are really phrases meaning "from that place," and "from this place," and I have often so divided them, though they are not distinguished in that way in the Manuscript. See R 2138, D 649, O 1945.

*aber, aberth, aberveth, berth*, within.

*þk'y worre aber yn beþh*, to put him within the grave  
R 2108.

*aberth yn beyth*, within the grave, R 2083.

*dun aberveth*, let us come inside, O 1062.

*berth yn bys-ma*, within this world, R 86a.

*adro*, around.

*tra ny vyth yn pow adro*, there is not a thing in the country round, O 189.

*a'n beis ol adro*, of the world all around, O 404.

*adrus*, *adrues*, athwart, across, against.

*adrus musury*, measure athwart, O 393.

*tresters ty a pyn adrus*, beams thou shalt nail across, O 964.

*kyn whrylly cous adrues*, though thou do speak against it, R 1792.

*a hys*, *a heys*, along.

*groweth a hys*, lie at length, O 653.

*groweth a heys*, lie along, O 1334.

*oges*, near.

*na mos oges the'n weſthen*, nor go near to the tree, O 184.

*na nyl oges nag yn pel*, not one near nor at a distance, O 1141.

*pel*, far.

*yma moyses pel gyllys*, Moses is far gone, O 1682.

*a rag*, in front.

*war an brest a rag*, on the breast in front, O 2717.

*yn rag*, forward, forth.

*deugh yn rag ketep onan*, come forward every one, O 2683.

*dus yn rag*, come forth, O 2403.

*yn kergh*, on, away.

*ke yn kergh dywhans*, go away quickly, R 116.

*a'n beſh yn kergh gyllys*, gone away from the tomb, R 809.

*yn ban*, up.

*bynytha na thae yn ban*, he will never come up, R 2139.

*Adam saf yn ban*, Adam, stand up, O 65.

*Adverbs of time.*

*ytho*, now, then.

*ytho pyth yu the casyt*, now what is thy advice? R 25.

*ytho thy'm lavar*, now tell me, R 787.

*ytho thy'ny yth kevel*, then to us it appears, D 1489.

This appears to be rather the conjunction equivalent to the French *or*, than the true adverb of time: as in the Scripture phrase, "Now it came to pass." I am not quite sure that this is not the case often with the following also.

*lemyn, lemmyn, lemman*, now.

*lemmyn a abestelet*, now, O apostles! R 893.

*lemyn sur yth yu eun kys*, now, surely it is the right length, O 2525.

*lemyn ef yu agan guas*, now he is our fellow, O 910.

*lemman warbarth ow flegkys*, now together, my children, D 307.

*yn tor-ma*, in this time, now.

*na vo marow yn tor-ma*, that he be not killed now, D 2446.

*agensow, agynsow*, lately, just now.

*me a'n guelas agynsow*, I saw him recently, R 896.

*agensow my a'n guelas*, I saw him recently, R 911.

*avar*, early.

*dewethes*, late.

*ha dewethes hag avar*, both late and early, O 629.

*ha dewg avar*, and come early, D 3239.

*bynary, benary*, for ever.

*yn ponvotter benary*, in trouble for ever, O 898.

*ny'th ty nahaf bynary*, I will not deny thee ever, D 907.

*bynytha*, never more.

*bynytha ny thue yn ban*, never will he come up, R 2139.

*my ny vennaf growethe bynytha*, I will never more lie down, O 625.

*nefre, neffre, ever.*

*nefre y fyth avey, ever shall be enmity, O 314.*

*nefre thysso re bo, ever be it on thee, O 461.*

*the gous a bref neffre, thy speech proves ever, D 1408.*

*avorow, to-morrow.*

*gweytyeugh bones avorow, take care to be to-morrow,*

*O 2299.*

*deug avar avorow, come early to-morrow, D 3240.*

*hyfheu, hyfheuw, to-day.*

*na moy cous thym hyfheu, no more talk to me to-day,*

*R 1940.*

*weeth bys hyfheuw, yet till to-day, R 1550.*

*athesempys, dyssempys, &c., immediately.*

*athysempys thu'm tage, immediately to choak me, D 1528.*

*toth, touth, haste.*

This word appears to be a noun, used in combination adverbially.

*ow treyle tho'ho touth da, turning from him speedily,*

*(i. e. good haste) D 558.*

*keeth ou bool touth ta, reach my axe quickly, O 1001.*

*tho'm gurek ha'm flehes totta, to my wife and children speedily, O 1036. (Totta=toth ta.)*

*cowyth dun toth da, companion, let us come quickly, D 643.*

In D 660 we have *gans touth bras*, "with great haste," shewing that the word is a substantive; and in D 662 *toth men*, of the same meaning, but which I do not understand.

*kettoth, ketoth, as soon as.*

*kettoth an ger, as soon as the word, O 1908.*

*kettoth ha'n ger, as soon as the word, R 1970.*

*ketoth ha'n ger, as soon as the word, O 2272.*

*arte, again.*

*gorryn ef yn beth arte, let us put him into the grave again, R 2100.*

*ny'm guelyth arte, thou shalt not see me again, O 244.*

*solafhyth, solabrys*, some time ago.

I find this compound adverb half a dozen times; the root is clearly *sol*, and the addition is *prys*, "time," or *dyth*, "day." See *solabrys*, O 2322; *solabreys*, O 2747; *sollabreys*, D 746; *solafhyth*, O 2612; *sola-theith*, R 1929, and *sollafhyth*, R 2380.

*kyns*, before.

*teke ages kyns y van*, fairer than it stood before, D 348.  
*y fue kyns y vos guryr*, there were, before it was done, D 350.

*warlergh*, afterwards.

*sau me warlergh drekevel*, but I, risen afterwards, D 896.

*whare, wharre*, soon.

*ha whare a*, and will soon go, O 642.  
*may tewe an tan wharre*, that the fire may light soon, D 1221.

*yn* makes an adverb of a substantive or adjective; sometimes it is *yn*<sup>2</sup>, sometimes *yn*<sup>0</sup>, and sometimes no change is made.

*yn sur*, surely, R 529.  
*yn teffry*, really, R 565.  
*yn pur deffry*, very really, D 300.  
*yn tyen*, entirely, O 2589.  
*yn guyr*, truly, O 2541.  
*yn len*, faithfully, O 2608.  
*yn ta*, well, O 2523.  
*the ierusalem yn fen*, to Jerusalem quite, O 1948.  
*yn fen guren ny*, quite let us do, R 1242.

[*yn fen* = to the end.]

*yn felen*, as a felon, O 2653.  
*yn kettep guas*, every fellow, D 1350.

## §. 36. PREPOSITIONS.

*α*<sup>2</sup>, of or from. (See §. 17, p. 247.)

*luen a byte (pyte)*, full of pity, O 2369.  
*a pup squythens y sawye*, from all weariness cure him, D 477.  
*terrys ol a'y le*, broken all from its place, D 356.

*adre, adres, adro*, around.

*adres pow*, around the country, R 1477.

*adre thethe*, around them, O 2097.

*adro thoſho*, around it, O 2101.

*adrp thethy*, around it (feminine), O 778.

*agy, agey*, within ; (followed by *the*.)

*agy the lyst*, in the lists, R 223.

*agy the ewoke an geyth*, within the evening of the day,  
R 275.

*agey the'n cyte*, within the city, D 627.

*aſhyworth, thyworth, theworth*, from.

*kyns denas aſhyworto*, before withdrawing from it, O 1401.

*my a's pren thyworthys*, I will buy it of thee, D 1555.

*thyworth ow pen*, from my head, D 1145.

*theworth urry re thuk*, hast taken from Uriah, O 2244.

*aſhyrag*, in presence of.

*aſhyragough me a pys*, before you I pray, D 1414.

*aſhyragof my re weles*, I have seen before me, O 1955.

*a-ugh*, over.

*nyg a-ugh lues pow*, fly over many countries, O 1136.

*the tacky'e a-ugh y pen*, to fasten it over his head, D 2808.

*avel*, as, like.

*avel gos*, like blood, R 2500.

*avel dewow*, like gods, O 178.

*avel servont*, like a servant, D 804.

*awos*, notwithstanding, because of.

*awos ol ow gallos*, notwithstanding all my power, D 53.

*awos the theu na'y vestry*, notwithstanding thy god and his  
power, O 2738.

*ny yl bos awos an beys*, it cannot be for the world, R 2471.

*awos deu*, for God's sake, O 2564.

*bys*, as far as.

*bys yn ierusalem ke*, unto Jerusalem go, O 1928.

*bys yn y chy*, even to his house, D 648.

*bys deſh fyn*, till the last day, D 724.

*dan*, under.

*yn dan gen*, under the chin, O 2712.

*a þan þe glok*, from under thy cloak, D 2682.

*yn dan an chek*, under the kettle, R 139.

*dre*, for, by, through. (See §. 17, p. 247.)

*ky a'n gruk dre kerense*, she did it for love, D 549.

*dre ow fynys*, through my pains, D 45.

*dre un venci wharveþhys*, wrought by a woman, O 620.

*kentrow dre ow þhrys*, nails through my feet, R 2587.

*dres*, *dreys*, over, beyond.

*dres dyfen ow arluþ ker*, beyond the prohibition of my dear Lord, O 172.

*ow mos dres pow*, going over the country, R 1511.

*dreys dour tyber*, through the river Tiber, R 2214.

*er*, by.

*er an treys*, by the feet, R 2082.

*er þe fyth*, on thy faith; O 1441.

*er an þhewen*, by the gods, O 2651.

*Er* appears to be identical with *or* and *war*; see note to D 202, vol. I. p. 236.

*erbyn*, against, towards. (Lat. *obviam*.)

*erbyn a laha*, against law, D 572.

*erbyn haf*, against summer, O 31.

*Erbyn*, with a pronoun, receives the pronoun between *er* and *byn*, making the usual mutations; as *er ow fyn*, R 2573; *er y byn*, D 235. See §. 11. p. 234.

*gans*, with, (accompanying.) (See §. 17, p. 247.)

*gans ow tas*, with my father, D 727.

\**lanter gans golow*, lanterns with light, D 609.

*gans*, by, with, (instrument, manner, cause, agency.)

*gans ow deu lagas me a wel*, with my eyes I see, D 410.

*gans myyn gureugh ky knoukye*, with stones strike her, O 2694.

*gans peder ha iowan parys*, by Peter and John prepared, D 700.

*gans touth bras*, with great speed, D 660.

*hep*<sup>2</sup>.

*y a tremyn hep thanger*, they shall pass without danger,

O 1615.

*hep thout*, without doubt, O 2668.

*hep worfen*, without end, D 1562.

*herwyth*, *herweth*, according to.

*herwyth y volungeth ef*, according to his will, O 1320.

*herweth the grath*, according to thy grace, O 2253.

*kyns*<sup>2</sup>, before.

*kyns pen try dyth*, before the end of three days, D 347.

*kyns vyttyn*, before morning, O 1644.

*lemmyn*, except.

*nag ens deu byth lemmyn ef*, there are no gods except him;

R 1751.

*marnas*, except.

*war pep ol marnas ty*, over all but thee, O 948.

*mes*, *yn mes*, out of.

*greugh y tenne mes a'n dour*, drag him out of the water;

R 2232.

*tyneugh yn mes agan temple*, drag out of our temple,

O 2693.

*mar seugh mes a dre*, if you go from home, O 2185.

*rag*, *rak*, for, because of. (See §. 17, p. 246.)

*rak eun kerenge*, for real love, D 483.

*rak ow anclythas*, for my burial, D 548.

*rak the servys*, for thy service, D 613.

*teweugh rak meth*, silence for shame, R 1495.

*yw ou colon trogh rag agas cous*, my heart is broken because of your talk, R 1365.

*rag the offryn ker*, because of thy dear offering, O 567.

*rag*, from.

*guythys rak an bylen*, preserved from the evil one, D 41.

*guyth vy rak an ioul*, preserve me from the devil, R 1564.

*guythe ef rag tarofvan*, preserve it from fancies, O 2364.

*a rak*, before, in presence of.

*a rak pilat*, before Pilate, R 2593.

*a rak agan lagasow*, before our eyes, R 1492.



*re*, by, (swearing.)

*re ioveyn*, by Jove, O 1532.

*re synt ioveyn*, by Saint Jove, R 349.

*re deu an tas*, by God the Father, O 1919.

*ryp*, beside, near.

*ryp ihesu cryst gorrys*, put beside Jesus Christ, R 266.

*me a gask ryp y pen*, I will sleep by his head, R 418.

In the line *yn plas us omma rybon*, D 460, we have clearly the preposition *ryp* joined to the pronoun of the 1st pers. plural: *rybon*, "beside us."

*saw*, except, without.

*saw y ober ha'y thyskes*, without his work and his teaching, D 57.

*ny hymwys thym saw pedar*, he named none to me except Peter, R 916.

*tan*, by.

*tan ou feth*, on my faith, O 2534.

(Not found elsewhere.)

*the*, to. (See §. 17, p. 247.)

*thyworth*, *theworth*, from. See *athyworth*.

*trogha*, *troha*, towards.

*stop an weghen trogha'n dor*, bend the tree towards the ground, O 201.

*fystyn trogha parathys*, hasten towards Paradise, O 332.

*troha ken pow*, towards another country, O 344.

*fystynyugh troha'n daras*, hasten towards the door, O 349.

*war<sup>2</sup>*, upon. (See §. 17, p. 247.)

*war venefh (menefh)*, upon a mountain, O 1281.

*war beyn (peyn) cregy*, on pain of hanging, O 2280.

*war thū (du)*, to God, D 40, 357.

*war tyr veneges*, on blessed ground, O 1407.

*warlergh*, after, according to, (receives a governed pronoun in the middle, like *erbyn*.)

*warlergh the gussullyow*, after thy counsels, O 2269.

*war the lergth oth ymwethe*, craving after thee, R 1170.

*war aga lergth fystynyn*, after them let us hasten, O 1641.

*worth*, at, to, against. (See §. 17, p. 248.)

*þhe tros worth men*, thy foot against a stone, D 98.

*worth an treytor*, to the traitor, D 1449.

*wose*, *woge*, after.

*sythyn wose hemma*, a week after this, O 1026.

*woge sofer*, after supper, D 834.

*wos<sup>o</sup>*. (Not found elsewhere.)

*wostalleth na wosteweth*, at first, nor at last, O 2762.

This may be equivalent to *war + dalleth*, and *war + deweth*; compare *wor tyweth*, D 1818.

*yn*, in, into. (See §. 17, p. 246.)

*yn sa yn agas ganow*, it goes not into your mouth, O 1913.

*yn ou enef*, in my soul, D 1022.

*yn pup termyn*, at all times, D 1040.

*yntre*, *ynter*, among, between.

*yntre y þhyns (dyns) ha'y dawas (tawas)*, between his teeth and his tongue, O 826.

*yntre an mor ha'n tyryw*, between the sea and the lands, O 26.

*yntre* and *ynter* take *þh* before a pronoun, like the prepositions enumerated in §. 17.

*yntreþho ha'y gowethe*, between him and his companions, D 1288.

*yntreþhe gasaf ow ras*, among them I leave my grace, R 1584.

*yntreþhon*, between us, O 936.

*ol cres yntreþhough*, all peace among you, R 2433.

*me a þhybarth ynterþhogh*, I will divide between ye, D 2325.

## §. 37. CONJUNCTIONS.

*aban*, since, because.

*aban ywoc yn della*, since it is so, D 1953.

*aban golste worty ky*, because thou hearkenedst to her,  
O 269.

*aban na vynta cressy*, since thou wilt not believe, O 241.

*ages*, *es*, *ys*, *eys*, than.

*teke ages kys*, fairer than before, D 348.

*tekke alter es del us genen*, a fairer altar than such as is  
with us, O 1179.

*gueth ys ky*, worse than a dog, R 2026.

*hacre mernans eys emlaþhe*, a more cruel death than self-  
killing, R 2073.

*Es* and *ages* take suffixed pronouns, as do the prepo-  
sitions enumerated in §. 17.

*ken deu agesos*, another God than thou, R 2477.

*ken arluþh agesso ef*, another Lord than him, O 1789.

*y fynnaf vy mos pella esough*, I will go further than you,  
R 1299.

*ken agesough*, other than you, O 2357.

*bo*, or.

*bo ken deaul yw*, or else he is a devil, R 2104.

*drefen*, because.

*drefen na fynnyth crygy*, because thou wilt not believe,  
R 1106.

*drefen un wyth þhe henwel*, because of once calling on thee,  
O 2724.

*erna*, until.

*erna wreлло tremene*, until she be dead, O 2695.

*erna'n prennny*, until thou pay for it, O 2653.

*ha*, and.

*map ha tas*, Son and Father, D 297.

*ou tus hammy (ha my)*, my people and me, O 971.

Takes *g* before a vowel, as, *hag yn tyr*, and in the earth,  
O 27; *hag ef ha kemmys*, both he and as many as,  
R 1760.

*hedre*, whilst, as long as.

*hedre vynn ou predery*, whilst I am considering, O 2035.

*hedre veyn beu*, as long as I am living, D 115.

*hedre vy may fo anken*, until it be that death is, O 276.

*hedre vo yn þe herwyth*, as long as it is in thy power,  
O 1464.

*hedre vyugh byu*, as long as ye are living, O 2349.

*hedre vyns y yn ou gulas*, as long as they shall be in my  
kingdom, O 1503.

*kyn, ken*; though.

*kyn fe terrys*, though it be broken, D 354.

*ken nag of guyw*, though I am not worthy, D 481.

*kyn wrello son*, though he should make a noise, R 2016.

*kettel*, when.

*kettel tersys an bāra*, when thou didst break the bread,  
R 1318.

*kettel þhueth er agan pyn*, when he came to meet us,  
R 1329.

*lemmyn*, but.

*nyn syu gulan lemmyn mostys*, it is not clean but dirty,  
R 1927.

*lemmyn yn tan bos cuthys*, but in fire to be covered, R 2326.

*ma*, that.

*pys e ma'n danfonno*; pray him that he send him, R 1620.

*ma na woþho gorthyby*, that he may not know how to re-  
ply, D 1660.

*ma gas bo*, that it be to you (that you may have), D 226.

*mar<sup>o</sup>, mara<sup>o</sup>*, if.

*mar gureugh (gureugh) ou wylas*, if ye do seek me, D 1121.

*mar a'n pesaf ef*, if I pray him, D 1166.

*mara keusys falsury*, if I spoke falsehood, D 1271.

*mara peþhe (beþhe) lel iuggys*, if he be fairly judged, D 1344.

*mara gureta (gureta)*, if thou dost, D 1385.

Before the verb substantive, and some others with an initial vowel, *mar* takes *s* or *th*, which apparently had nearly the same sound; (see §. 4. p. 224); as *mar syu*, "if he is," R 520; *mar sos*, "if thou art," D 60; *mar seth*, "if thou go," O 2652; *mar seugh*, "if you go," O 2185; *mar thes*, "if thou be," O 608. *Mara*

is frequently used in this case: *mara syw*, "if it be," O 2563, R 828; *mara sethe*, "if he be gone," R 538. The Manuscript is not constant in dividing the words, and I have also been very uncertain about it in the text: I should now be inclined to join the *s* or *th* to the verb, considering it, in the verb-substantive at least, to be a restoration of the original sibilant. See p. 277.

Perhaps we should always write *mar a* divided; the division is complete in R 2542, two words intervening: *mar fur torment a cothfen*, "if we had known the cruel torment."

*marnes*, *mars*, unless.

*marnes drethos verona*, unless by thee Veronica, R 2220.

*mars dre mur our*, unless by much gold, R 1964.

*mars cryst a weres*, unless Christ helps, R 2132.

*mas* in R 47 and O 1504 may be put for *mars*.

*may*, that.

*may tewe an tan wharre*, that the fire may kindle soon, D 1221.

*mes*, but.

*mes mara keusys yn lel*, but if I have spoken truly, D 1273.

*pan*<sup>2</sup>, when, since.

*han vyryw (myryw)*, when I die, D 227.

*pan cam worthybys*, when he answered rudely, D 1403.

*pan theugh mar freth*, when you come so bold, D 1115.<sup>a</sup>

*Pan* appears to be used also in the way of deprecation, as,

*govy pan y'n gruga*, wo is me that I did it! D 1434.

*ellas vyth pan ruk cole*, alas! that I ever listened, O 626.

*rag*, *rak*, *ragh*, for, because.

*rag pur tha ew*, for it is very good, O 2572.

*ragh map an pla*, for the son of evil, D 10.

*rak the vones dyvythys*, for that thou art come, D 280.

*py*, or.

*pynak vo lettrys py lek*, whether he be lettered or lay, D 681.

<sup>a</sup> This is probably a present tense of the verb *done*, 'to come.'

*yn nep bos tewl py yn sorn*, in some bush, hole, or in a corner, R 539.

*nep a serf py a fheber*, he who serves, or who eats, D 799.

*sau*, *saw*, but.

*sau dystogh hy a vyth due*, but soon it will be done, O 2178.

*sau an ethyn byneges*, but the blessed birds, O 1067.

*saw bytegyns ragon ny*, but nevertheless for us, R 980.

### §. 38. CONSTRUCTION.

The few observations collected while making the version of the Dramas are too desultory to admit of the name of Syntax; much of what might pass under that name is incorporated with the preceding pages, and the few remaining observations are set down here without much pretension to system. It may be observed once for all, that the exigencies of metre have apparently compelled the author of these Dramatic Writings to such inversions and irregularities as are met with in all earlier attempts at metrical composition.

When a transitive verb governs an accusative substantive, the pronoun corresponding with the substantive is often added, as, *me a's ygor an dar-asow*, R 638, literally, "I will open them the doors;" *an mernans me a'n kymmer*, O 1332, "the death I will take it;" *ha henna ny a'n guylvyth*, R 53, "and that we shall see it;" *an gorhel my a'n gura*, O 966, "the ship I will make it."

When a verb which has a plural subject comes before the subject, it does not agree with it, but is put in the singular: as, *y fyth agan enefow*, "our souls shall be," D 75; *re'n kergho an dewolow*, "may the devils fetch him," R 2277.

When a verb in the infinitive mood follows a verb implying motion, it is commonly preceded by *the*, as in English by the corresponding particle "to:" as,

*dun ny the veras*, let us come to see, O 2325.

*dun the gyrhas*, let us come to fetch, O 2371.

*mos the vyras*, to go to see, D 1399.

*eugh th'y drehy*, go to cut it, O 2505.

*deu a'm danfonas the wofyn*, God sent me to ask, O 1431.

But we have also *rag*, as in *dun rag offryna*, "let us come to offer," O 1307. *Dun*, 'come,' in these cases is like the English 'come along,' where other languages use 'go.'

When the infinitive expresses the object or aim of a verb going before, it is preceded by *rag*, corresponding with the French *pour*, and our own vulgar "for:" as,

*gorre an prynner rag lesky an sacryfys*, put the wood (for) to burn the sacrifice, O 1324.

*lafurye a wra rak dry den*, he will labour to bring man, D 16.

*ny a vyn mos rak y worthe*, we will go to worship him, D 236.

After an auxiliary verb the infinitive comes immediately, without any preposition: as,

*mar mynnyth hy dystrewy*, if thou wilt destroy her, O 2675.

*ny vennaf cafus le*, I will not take less, D 594.

*na allaf kerthes*, nor can I go on, O 374.

*ma yllyn mos*, that we may go, D 708.

But we have also

*mennaf the terry*, I will break, D 485.

and sometimes there is no preposition where we should expect to find *the*; as,

*me a'fh pys agan sawye*, I pray thee to save us, D 272.

Instead of using the conjunction "that" with another verb in the indicative mood, as in most European languages, it is usual to put the second

verb in the infinitive preceded by the personal pronoun, as is common in Latin :

*ha cous ef the thasserky*, and say that he has risen, R 24.  
*marth a'm bues ty the leverel folneth*, it is a wonder to me  
 that thou shouldst speak folly, R 961.  
*nyn sa y'm colon why the geusel*, it goes not into my heart,  
 (i. e. I do not believe) that you have spoken, R 1481.  
*del won the bos*, as I know thee to be, R 859.

The subjunctive mood is used in its natural signification: that is to say, whenever the verb expresses an uncertainty, or expectation, or contingency of any sort, without regard to any conjunction preceding; thus Mary Magdalene says, *ken nag of guyw*, "though I am not worthy;" D 481, in the indicative mood, acknowledging her own unworthiness; but the gaoler directs his servant to put Pilate in prison, *kyn wrello son*, "though he may make a noise," R 2016; and this notwithstanding both verbs are preceded by the same conjunction: the French language would use the subjunctive in both cases; *quoique je sois*, and *quoiqu'il fasse*. So *del os luen a ras*, "as thou art full of grace," O 106, in the indicative, expressing a full belief, and *del y'm kyrry*, "as thou lovest me," O 537, in the subjunctive, where a doubt is implied. This is however not always observed; the Cornish writers were hardly skilled enough in composition to be always accurately guided, and rhyme or metre was frequently exigent. The following examples of the subjunctive mood will suffice to give an insight into its use.

*er na wrello tremene*, (beat her) until she be dead, O 2695.  
*er na'n preenny*, (thou shalt not get away) until thou pay for it, O 2653.  
*kyn fe an temple dyswrys*, though the temple were destroyed, D 365.



*may kyllg y laſhe*, (give me a sword) that I may kill him,  
R 1969.

*pys e ſky'm ma'n danfonno*, pray him that he send him to  
me, R 1620.

*ma na woſhfo*, that he shall not know, D 1660.

*dre cleſhe nep a vewo*, he who lives by the sword, D 1158.

## NOTE.

Since the preceding sheets were printed, the following forms  
have been noticed in the irregular verbs :—

In p. 284. 1st tense, *deugh*, ye come, D 1115.

*detkons*, they come, Pas. 258, 1.

Imperative, *deug*, come ye, R 3239.

In p. 286. 2d tense, *goſhyen*, I knew, R 2544, 2559.

*goſhye*, he knew, Pas. 101, 2.

?*goſham*, Pas. 245. 3.

4th tense, *goſhſes*, thou knewest. O 151.

5th tense, *goſhſy*, thou shalt know, D 1042.

Participle, *goſhſethys*, known, O 1520.

In p. 279, apparently in the 4th tense of the verb sub-  
stantive, *beyn*, D 115.

*byyn*, O 2035. qu. plural.

*byugh*, O 2349.

*bynns*, O 1503.

**ANCIENT  
CORNISH VOCABULARY.**



## ANCIENT CORNISH VOCABULARY.

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THE original Manuscript which constitutes the groundwork of the following Vocabulary, forms part of the Cottonian Library in the British Museum, where it is marked *Vespasian A xiv*. The volume has nearly 360 pages, and it contains, besides the Vocabulary, much legendary and religious matter, some treatises of Alcuin, epistles of popes, proceedings of synods, some historical notices, an account of Brecknock, and a calendar; nearly all this various lore relates to Celts and Celtic affairs. The Vocabulary itself occupies only seven pages, numbered on alternate sides, beginning on the first side of the seventh folio, and ending on the tenth. Its date cannot be later than the thirteenth century. The first printed notice of this vocabulary, so far as is known to the Editor, is in the Cornish preface to Lhuyd's *Archæologia Britannica*, p. 222; and as the learned Lhuyd has clearly shewn there that the work is neither Welsh, as it is named on the manuscript itself, nor Armoric, as some zealous Celts of France have anxiously pretended, we give the passage here, with a literal translation:—

Auôz an trei skref-levro avartha, *Mr Anstis* a gavaz neb 'Erlevran *Brethonek*, dorn-skrefyz aban liaz ûzo, en *Levarva Cotton* en *Loundrez*, ha (del 'ryg e bypryz heruedh e volenegeth vaz uar an hevelep ahozhono keniz hag udzhe) e 'ryg skrifa dhymmo uarnydh<sup>a</sup>. Pan 'ryguelaz an levar, mi a ueyan por-dha tro nag ô e ger-

<sup>a</sup> Bibl. Cot. Vespas. A 14.

levran *Kembrian*, herqedh e hano Ladin (skrefyz en termen deuedhaz) *Vocabularium Wallicum*; mez gerlevran *Kernùak*, an dra (herqedh ma tybyanz) vedh reyz dhymmo ganz keniffar Lenner Brethonek 'ra medra uar traillianzo an gerrio Ladin-ma. viz. Angelus, *Ail*; Stella, *steren*; Membrum, *ezel*; Supercilium, *abranz*; Collum, *conna*; Palatum, *stefenic*; Mentum, *elzet*; Tibia, *elsker*; Vitricus, *altro*; Regina, *Ruivanes*; Vulgus, *pobel tiogo*; Puer, *floh*; Senex, *coth*; Mercator, *guiccur*; Propa, *flurrag*; Umbra, *scood*; Milvus, *scoul*; Bufo, *croinoc*; Rana, *guilechin*; Passer, *golvan*; Pullus, *Ydhnunc*; Scomber, *brethyl*; Lucius, *Denschoc dour*; Vulpes, *louuern*; Ursus, *ors*; Scrofa, *guis*; Echinus, *sort*; ha liaz gerrio erel nag idzhanz asuonfys emesk nei Tiz *Kimbra*. Mi a uon pordhâ trÿ kaldzha uynin tibiaz, a hedda gen moy 'uîrhevlepter tr'el an gerlevran bian Brethonek-ma boz *Arvorek* po Brethonek Pou *Lezou* en *Vrink*; Rag ma an Dialek hedda nêz dhodho; ha en uir ma liaz gêr anydha laveryz huâth byz an dedhma gen Tiz *Lezau* syl nag idzhanz iuzyz lebmyn en pou *Kernou*. Mez an kabmdybianz hedda eñ gorryz kêr, heb poan vraz, pan ravelan nei, bôz Skrepher an gerlevran-na pan vydh faut dhodho gerrio *Brethonek*, a skrefa aler gerrio Zouznak kôth ragta, gen rei dhodhanz nep termen, diuath *Kernùak*, ha nag odaha a tûn gerrio avêz an Frenkek del a vendzha e heb mâr, po veva e *Brethyn Arvorek*. Lebmyn an re-ma ha 'n hevelep idzhanz an gerrio anydha, kemeryz vêz dhorth an *Koth-Zouznak*. Comes, *Furl*; Lector, *Redior*; Hamus, *hyc*; Fiala, *harfel*; Saltator, *lappior*; Sartor, *seuyad*; Contentiosus, *strivor*; Spinther, *broach*; Fibula, *streing*; Raptor, *robbior*; Noctua, *hule*; Halec, *herring*; Pratum, *bidin*; Lagena, *kanna*; Trutta, *trud*. An urma del na aldzha *Brethyn Arvorek* vêth, boz Skrefyaz an gerlevran-ma, an della n' aldzha dên vêth *Kembrian* y skrefa. Rag mar peva, e *Kembrian* e vendzha, hep pel brederyanz skrepha; *Darlhennydh*, *Breyr*, *bax*, *telym* [po *krûth*] *neidiur*, *guniadydh*, *Kynhennys*, *gwaeg*,

*aruestr, yspeiliur, tylhyan, pennog, guerglodh, jstên* [*kynnog piser* po *Kostrelh*] ha *brithylh*. En uêdh mar veva e *Brethyn Arvorek* ny vendzha e besagueth hanual an Trao kreiez en *Ladin, Quercus, rhamnus, melis, lepus, hædus*; Glastanen, eithinen, brôx, scouarnog, min; mez en le hedda *Guezen daro, lân, lus, gat & gavar bian*. Mi rygmarkia an gerrio kemeryz vez a 'n hôth Erlevran-ma an della (+) ha hedda yu gorrys enuêdh, arâg nep gerrio kôth erel tednyz dhort ithik kôth Levro *Ladin* skrefyz heb mar gen *Vrethon* mez ne ʋon pa 'n Pou na G'laskor.

"Besides the three manuscripts above mentioned, Mr. Anstis found in the Cottonian Library in London, a British vocabulary written many ages ago, and, as he has always very kindly done on similar occasions, before and since, he wrote to me about it. When I had seen the book, I knew very well that it was not a Welsh vocabulary, as it appeared by the Latin title "*Vocabularium Wallicum*," written at the end of it, but a Cornish vocabulary. This will be admitted, it seems to me, by any British reader who will look at the translation of these Latin words:—*Angelus*, ail, 'angel'; *Stella*, steren, 'star'; *Membrum*, esel, 'limb'; *Supercilium*, abrans, 'eyebrow'; *Collum*, conna, 'neck'; *Palatum*, stefenic, 'palate'; *Mentum*, elgeht, 'chin'; *Tibia*, elescher, 'shin-bone'; *Vitricus*, altrou, 'step-father'; *Regina*, Ruifanes, 'Queen'; *Vulgus*, pobel tiogo, 'common people'; *Puer*, flogh, child; *Senex*, coth, 'old man'; *Mercator*, guicgur, 'trader'; *Prora*, flurrag, 'prow'; *Umbra*, scod, 'shadow'; *Milvus*, scoul, 'kite'; *Bufo*, croinoc, 'toad'; *Rana*, guilschin, 'frog'; *Passer*, golvan, 'sparrow'; *Pullus*, ydhninc, 'young bird'; *Scomber*, breithil, 'mackerel'; *Lucius*, denschoc dour, 'hake'; *Vulpes*, louuern, 'fox'; *Ursus*, ors, 'bear'; *Scroffa*, guis, 'sow'; *Echinus*, sort, 'hedgehog<sup>b</sup>;" and many other words which are

<sup>b</sup> The Cornish words in this list and in another subsequent paragraph are printed as they are read in the MS. Vocabulary, not as given in Lhuyd's preface.

not known among us Welsh folk. I know very well that some may conjecture, and with greater probability, that this little British book may be Armoric, or the British of Lezou<sup>c</sup> in France<sup>d</sup>; for that dialect is near to that [of this Vocabulary,] and, in fact, many words of it are spoken to this day by the people of Brittany, though they are no longer used in Cornwall. But this erroneous opinion will be set aside without much difficulty, when we see that the writer of the vocabulary, in cases where he had no British words, wrote down old English words for them, giving to them some Cornish termination, and did not bring words out of French, as he would have done, without doubt, if he had been an Armoric Briton. Now the following words of the vocabulary, and others like them, are taken out of the ancient English :—Comes, yurl; Lector, redior; Hamus, hyc; Fiala, harfel; Saltator, lappior; Sartor, seuyad; Contentiosus, strifor; Spinther, broche; Fibula, streing; Raptor, robbior; Noctua, hule; Halec, herring; Pratum, budin; Lagena, kanna; Trutta, trude.\* Now as no Armoric Briton could be the writer of this vocabulary, so no Welshman could have written it; for if he had been a Welshman, he would, without long consideration, have written *darllenydd*, 'reader; *breyr*, 'earl; *bach*, 'hook; *telyn*, 'harp,' or, *crwth*,

\* The Cornish name for Brittany, with the usual change of *d* to *z*, corresponding with the Welsh *Llydaw*, derived probably from *llydu*, 'to extend.' The same change has given rise to the name of the Lizard, from the Welsh *lidiart*, 'a gate.'

<sup>d</sup> This sentence was translated by the joint efforts of Gwavas and Tonkin, and printed in Pryce's book, "I know full well that I could produce one, and that with more true likeness, than can the small vocabulary of the British Armoric, or British of the country of Lezon in France, be; for that dialect is near thereunto." A better evidence of the loss of the Cornish language in 1700 can hardly be found than in the utter misunderstanding of this easy passage, composed too, as it was, intentionally in the corrupted idiom and spelling of the time.

<sup>e</sup> See note b. Some of the "ancient English" words are doubtful.

'fiddle;' *neidiwr*, 'leaper;' *gwniadydd*, 'stitcher;' *cynhenys*, 'contentions;' *gwaeg*, 'clasp;' *arwestyr*, 'buckle;' *yspeiliwr*, 'robber;' *tylluan*, 'owl;' *penwag*, 'herring;' *gweirglawdd*, 'meadow;' *ysten*, 'jar,' or, *cunnog*, 'pail,' or, *piser*, 'pitcher,' or, *costrel*, 'flagon;' and *brithyll*, 'trout!.' Moreover, if he had been an Armoric Briton he would not ever have named the things called in Latin, *Quercus*, *rhamnus*, *melis*, *lepus*, *hædus*; *Glastannens*, *eythinen*, *broch*, *scovarnoc*, *min*, but in their stead, *gwoëzen derb*, *lann*, *louz*, *gad*, and *gaer bian*. I have marked the words taken out of the old vocabulary thus †, and this mark is also put before some other old words, taken out of great ancient Latin books written without doubt by a Briton, but I know not from what province or kingdom."

The vocabulary was probably intended rather to explain Latin words to Cornish men than used as a Cornish dictionary. The words are not in alphabetical order, but there is some attempt at classification, though imperfectly carried out: it begins with Heaven and Earth, proceeds to men, their conditions, and parts of the body, mixing up some articles they use, and then returns to a few things of the first class. Next we have birds, (including insects,) fishes, beasts, herbs, trees, followed by a second return to a few articles of the first class. Ecclesiastical matters, dress, food, and some adjectives close the list. The last sentence of the passage above given from Lhuyd shews that he copied the vocabulary, and incorporated it in the dictionary which he was preparing. Lhuyd no doubt found English equivalents for the barbarous Latin words, and put the whole in alphabetical order. In the subsequent Appendix I propose to shew my reasons for believing

† These words are given in the usual orthography.

‡ Lhuyd is wrong in this instance: *glastennen* is used in Armoric; the words are given in the orthography of Légonidec's Dictionary.



that Lhuyd's manuscript formed the basis, and perhaps very nearly the whole, of Tonkin's vocabulary, which was discredibly published by Pryce in 1790 as his own. The whole vocabulary was inserted by Zeuss in his excellent *Grammatica Celtica*, with great accuracy, but unfortunately in its original form, all running on as a single paragraph, and without any attempt at arrangement. Zeuss added to it on each page a valuable commentary, chiefly consisting of the cognate words in Welsh and Armoric, with here and there a note in illustration, but without any mark of reference to guide the student; so that with the exception of its being more accessible than the original, the edition adds less to our means than it would have done, if Zeuss had arranged his work, or merely added numbers of reference to the valuable mass of information he has accumulated. The chief object of the Editor was to supply the mechanical labour which Zeuss did not care for, to number all the words in the vocabulary, to arrange them in alphabetical order, and then to subjoin to each word all that had reference to it.

The following observations will explain the plan adopted in printing the vocabulary:—Each Cornish word is inserted in its place, followed by its number in the vocabulary, and the page of the manuscript, beginning at 7<sup>a</sup> and ending at 10<sup>a</sup>; this will enable any one wishing to trace a word in the original codex, to do so with little difficulty<sup>1</sup>. The Latin word follows in its original spelling, and then the English word, which, unless quite erroneous, is taken from Lhuyd (or Tonkin). Zeuss's note is then inserted in brackets, consisting commonly of cognate words in Welsh and Armoric; to which the Editor has affixed

<sup>1</sup> As an additional help, the numbers of the words on each page of the manuscript are here given:—

7 <sup>a</sup> . 1-154.	8 <sup>a</sup> . 287-420.	9 <sup>a</sup> . 563-695.
7 <sup>b</sup> . 155-286.	8 <sup>b</sup> . 421-562.	9 <sup>b</sup> . 696-831.
	10 <sup>a</sup> . 832-955.	

the genders whenever he could ascertain them. After this he has added any obvious remark or allied term, which appeared to him likely to illustrate further the word in question ; but this has been done incidentally only, without the smallest pretence to completeness, and he would refer to Diefenbach's *Lexicon Comparativum Linguarum Indo-germanicarum* as a copious source of analogies. Here and there he has ventured to criticise a remark of Zeuss, and finally he refers to any passage in the Dramas where the word under consideration appears.

The orthography of the Cornish differs slightly from what we find in the Dramas, but generally each work differs from itself quite as much as from the other : thus we find *erv*, sub voce, but *ereu* in *gunithiat ereu* ; and *youonc*, sub voce, while *iouenc* is given in *gur iouenc*, &c. &c.

An ancient feature about the language of the Vocabulary is the retention of the final *t* where later writers used *s* ; thus, 'a duck' is *hoet*, written *hos* in the Drama, and *hawze* in the last days of the language : *spirit* of the Vocabulary became *spyrys* in the Dramas : *tat* became *tas*. It is curious that, with one exception, when the final *t* follows a consonant in Welsh and Armoric, it is already changed to *s* in the Vocabulary, which *s* was continued till the extinction of the language ; thus we have *als*, *arghans*, *dans*, *mols*, *nans*, &c. The exception is *scient*, which is *skyens* in the Ordinalia ; the doubtful word *tairnant* may be another exception.

The Editor is of Zeuss's opinion that the manuscript was copied from an older one, and that the older copy was written with the alphabet called Anglo-Saxon, or some modification of it. He is further of opinion that the copyist, more used to the Latin alphabet, did not well distinguish the *p*, *p* (*v*), *p* (*th*) and *h*. He thus wrote *pun* and *hupel* for *hun* and *huhel*, *melpioges* for *melvioges*, *dup* for *duv*, *erp* for *erv*, &c. Whenever the

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etymology requires it, the Editor does not hesitate to change the consonant accordingly, always, however, giving the word also as it appears in the MS., and, where there is a difference, as read by Tonkin (Lhuyd) and Zeuss.

At the end of the Vocabulary he adds the few words which Lhuyd mentions as having extracted from old Latin books, assuming that the words printed in Pryce's Vocabulary with †, and not included in the British Museum Codex, are those alluded to by Lhuyd. He has endeavoured to illustrate those words in the same way as the others.

## A.

ABARD, ABARH ; see *Parth*.

ABAT, 104, 7<sup>a</sup>. *abbas*, an abbot. From the Latin.

ABER, 737, 9<sup>b</sup>. *gurgēs*, gulf, whirlpool. [aber, m. W. —aber, f. A.—anc. Welsh, aper.] Meaning now ‘a port’ or ‘creek,’ or the ‘junction of a tributary stream with a river or with the sea’ in Welsh and Armoric.

ABRANS, 38, 7<sup>a</sup>. *supercilium*, eye-brow. [amrant, m. W. —abrant, f. A.] *Amrant* in Welsh is rather ‘the eyelid.’

ACH, 135, 7<sup>a</sup>. *soboles*, offspring. [ach, f. ‘a pedigree,’ ‘a stem :’ achfen, f. anc. achmon, ‘the groin,’ W.] Printed *also* also in Pryce.

ADEN, 748, 9<sup>b</sup>. *folium*, a leaf. In the vocabulary the word comes between ‘letter’ and ‘page,’ so that Tonkin rendered it ‘leaf of a book.’ Zeuss says *alias incognitum*. The word was probably *delen* : *del* in a loose handwriting, might easily be mistaken for *ad*. The Rev. Mr. Williams suggests the Welsh *aden*, f. ‘a wing,’ used metaphorically for ‘a leaf’

ÂDLEN, 698, 9<sup>b</sup>. *abies*, a fir-tree. Pryce prints the word *aidlen*, and Zeuss *aridlen*, with the remark that there is a circumflex over the *a*, but that reading and meaning are both uncertain. The mark over the *a* is like that which represents *ri* over a consonant in MSS. of that age.

AFLAVAR, 373, 8<sup>a</sup>. *mutus*, dumb. [*amlabar*, anc. Irish,

from *an* and *lavar*; negative *an* becomes *af* before *l*. See *mab aflavar*, an infant, i. e. 'dumb child.' *aflafar*, W.

AIL, 3, 7<sup>a</sup>. *angelus*, an angel. [From the Latin, as *oin* from *agnus*.] Perhaps genuine Celtic: the Welsh *el* means 'spirit, intelligence.'

Ex. El, D 2202; pl. eleth, O 586.

AIBOS, 266, 7<sup>b</sup>. *puppis*, the stern of a ship. [*aros*, m. A. —cross, anc. Irish.]

ALS, 731, 9<sup>b</sup>. *litus*, the sea-shore. [allt. f. W. 'a cliff']

ALTOR, 745, 9<sup>b</sup>. *altare*, an altar. [allor. f. W.]

Ex. Alter, O 1289, 1322, 1386.

ALTROU, 139, 7<sup>a</sup>. *vitricus*, a step-father.

ALTRUAN, 140, 7<sup>a</sup>. *noverca*, a step-mother. [*alltraw*, *alltrewen*, W. quorum loco sunt *Uysdad*, *Uysfam*; *lestad*, *lesvamm*, A. composita cum *Uys*, *les*, quæ vox simplex apparet in forma *els*, *elses*, i. e. *les*, *leses*, privignus, privigna; *lesvab*, *lesverc'h*, Arm. cf. *Uysenn*, 'agnomen,' Mab. 2. 375.] I think *alltraw* and *alltreu* signify rather godfather and godmother.

ALPED, 765, 9<sup>b</sup>. *clausura*, a key. [allwydd, W. alc'houez, alc'houé, pl. alhuesou. Buh. 180, 11. non nisi clavem significat.] The MS. appears to have confounded this word with *dialhoet*, which follows it.

Ex. Alweth, R 31, 661; alwheth, R 324; pl. alwethow, R 84; alwhethow, R 634; alwheow, R 650.

AMENEN, 847, 10<sup>a</sup>. *butirum*, butter. [ymenyn, m. W.—aman, amanen, m. A.] The vocabulary gives also *emenin*.

AMSER, time. See *Anser*.

ANAF, 615, 9<sup>a</sup>. *stellio*, a newt. [anv, m. Arm. salaman-dra.] I believe the Armoric *anv* is the 'blind-worm.'

ANAUHEL, 446, 8<sup>b</sup>. *procella*, a tempest. [auhel, 'the air,' with the privative *an*.] I should rather say that *an* is here the article, inadvertently joined to the noun. See *Auhel*.

ANCAR, 111, 7<sup>a</sup>. *anachorita*, an anchorite. From the Latin.

ANCAR, 277, 7<sup>b</sup>. *ancora*, an anchor. [angor, m. W.—eôr. m. A.—ingor, anc. Irish.] The present Gaelic is *acair*, f. and the Welsh has *heor* as well as *angor*.

ANCOU, 433, 8<sup>b</sup>. *mors*, death. [agheu, anghew, W. Mab. 1, 33; 2, 237.—ankeu, ankou, m. A.] The modern Welsh has *angew*, m.

Ex. Ancow, R 612.

ANCREDPUR MOR, 268, 7<sup>b</sup>. *pirata*, a pirate. [robber of the sea; *anghredur*, W. unbeliever, but cf. hibern. vet. *ancride*, 'wrong,' and Welsh *craidd*, 'heart.'] *Fur*, as in many other words in the vocabulary, is *gour*, 'a man;' it looks like *pur* in this place, but the scribe not unfrequently confounded the Saxon *p* with *p*, and sometimes with *y* and *p*. If Zeuss's etymology be correct, as is probable, the word means 'a sea-miscreant.'

ANFUR, 415, 8<sup>a</sup>. *imprudens*, imprudent. *Fur*, 'prudent,' with negative *an*.

ANIACH, 382, 8<sup>a</sup>. *infirmus*, infirm, unhealthy. *Iach*. 'healthy,' with negative *an*. *afiach*, W.

ANSER, 464, 8<sup>b</sup>. *tempus*, time. [lege *amser*.] *amser*, m. W.—*amzer*, f. A.—*aimsir*, Gael. In spite of etymology, this is *anser* in the MS.; the corruption

might have become vernacular, and I leave it, not having found the word in use.

ANTROMET, 21, 7<sup>a</sup>. *sextus*, the sex. [Unknown elsewhere.] The meaning would be 'unmerciful' from its etymology; see *trumeth*, 'mercy.' The Gaelic *antrom* is 'intolerable.' Did the author of the vocabulary intend to be sarcastic?

ANVARAT, 477, 8<sup>a</sup>. *sterilitas*, barrenness. [From *anvab*, compounded of *an* and *mab*: cf. Welsh *guraig anvab*, 'a childless woman.'

ANUEIN, 947, 10<sup>a</sup>. *invalidus*, weak. [With privative *an*. Welsh *dinorth*. Arm. *dinerx*.] The component adjective was probably cognate with the Welsh *gwoin*, 'lively;' the Armoric *gwoen* also is used in the sense of 'skilful,' 'industrious.' Gaelic *anfhamh*.

APOSTOL, 100, 7<sup>a</sup>. *apostolus*, an apostle.

Ex. Abesteleth, pl. R 893.

ARADAR, 341, 8<sup>a</sup>. *aratrum*, a plough. [Welsh *arad*, *aradr*, m.] In Breton, *arat* is the verb 'to plough.'

ARADERUUR, 227, 7<sup>b</sup>. *arator*, a ploughman. The usual ending, as in *aneredvur*, but here written *uur*; it occurs in the MS. in the various forms of *uur*, *uur*, *pur*, and even *pur* and *yur*. *aradwr*, W.—*aradair*, Gael.

ARCHAIL, 4, 7<sup>a</sup>. *archangelus*, archangel. Compounded of *arch* and *ail*. See *Ail*.

ARCHESCOF, 101, 7<sup>a</sup>. *archiepiscopus*, archbishop. [arc'h-*eskop*, A.—*aroh* and *escop*.] See *Escop*.

ARGHANS, silver. Under "gueidvur arghans," a silver-smith. Arian, ariant, m. W.—arc'hant, m. A.—airgiod, m. Gaelic; all connected with *argentum*.

Ex. Arhans, O 771, 2097, 2500, R 2231.

AEIDLEN, 698, 9<sup>b</sup>. See Adlen.

ARLUTH, 187, 7<sup>b</sup>. *dominus* vel *herus*, a lord. [arglwydd, W.] *arlwydd* also is used in Welsh.

Ex. Arluth, O 2582; arloth, O 2595; pl. arlythy, O 2383.

ARLUDES, 188, 7<sup>b</sup>. *domina*, a lady. [arglwyddes, W.]

Ex. Arluthes, R 1701; arlothes, D 1965.

ASCIENT, in "guan ascient," *energuminus*. I would rather read *guan a scient*. See *skient*.

ASCORN, 43, 7<sup>a</sup>. *oss*, (sic) a bone. [ascurn, ascwrn, asgwrn, m. W.] askourn, m. A.

Ex. O 112, R 2598; pl. escarn, O 2743.

ASEN, 82, 7<sup>a</sup>. *costa*, a rib. [pl. asow, Pass. 218. 4. asen, f. asenau, asau. pl. W.]

Ex. Asow, pl. O 99.

ASEN, 565, 9<sup>a</sup>. *asinus* vel *asina*, an ass. [assen, m. assennoed, pl. W.—azen, m. azened, pl. A.] The Welsh forms in present use are *asyn*, m. and *asen*, f.

Ex. D 176, 200.

ASEN GUILL, 567, 9<sup>a</sup>. *onager*, a wild ass. See *Guill*.

ASKELLEN, 658, 9<sup>a</sup>. *cardus*, a thistle. [ysgall, m. W.—askol, m. A.] yscallen, f. W. provincially *asgall*.

AUAIN, 364, 8<sup>a</sup>. *imago* vel *agalma*, an image. [Perhaps from the Latin *imagine*.]

AUALLEN, 677, 9<sup>a</sup>. *malus*, an apple-tree. [aballen, avalen, f. W.] avalen, f. A.

AUHEL, 444, 8<sup>b</sup>. *aura*, breeze. [awel, f. W.—avel f. A.]

Ex. Awel, 'the weather,' O 1147.

AUI, 57, 7<sup>a</sup>. *jecur*, the liver. [afu, au, m. W.—avu, au, eu, m. A. oo, 6a, sac. Irish.]

AUON, 729, 9<sup>b</sup>. *flumen* vel *fluvius*, a river. [afon, f. W.]



—aven, f. A.] We may add the Irish *abhainn*, and the Latin *amn-is*.

AVOROW, 466, 8<sup>b</sup>. *oras*, to-morrow. [avory, anc. W. now *y fory*. cf. *bore*, *bory*, morning.]

Ex. Avorow, O 2299, 2843, D 3240.

APUIT, 442, 8<sup>b</sup>. *aer*, the air. [perhaps an error for *auir*; awyr, m. W.—*éar*, er, m. A. *aér*, anc. Irish; but we have *aeren*, f. A. a gentle breeze.] Cf. the Welsh *chwyth*, a ‘puff’ or ‘gale.’ Pryce gives *anoyr*.

## B.

BADUS, 385, 8<sup>a</sup>. *lunaticus*, a lunatic. [Derived from a substantive, still extant in Armoric, *bad*, m. stupor, étourdissement.] *Badt*, in R 1886, certainly means foolish or stupid; and *bad* in R 1774 has probably the same meaning, though I have failed in giving the true rendering. In D 2284 the sense is obscure.

BAHET, 593, 8<sup>b</sup>. *aper* vel *verres*, a boar. [In Davies *baedd* is ‘boar,’ in Owen ‘bear.’] In Welsh it is decidedly a ‘boar.’ Zeuss was misled by a typographical error in the second edition of Owen’s dictionary. Recent form *baeth*.

BAIOL, 356, 8<sup>a</sup>. *enula*, elecampane. [Unknown elsewhere.]

BAL, 389, 8<sup>a</sup>. *pestis*, pestilence. [ball m. W.] Anglo-Saxon *bealu*, ‘bale.’

BANATHEL, 692, 9<sup>a</sup>. *genesta*, broom. [banadyl, m. W.—banal, béal, balan. m. A.] Recent form *banal*.

BANEU, 591, 9<sup>a</sup>. *sus*, a sow. [banw, m. W.—bano, banv, f. A.] *Haneu* in Pryce is an erroneous reading for *baneu*.

BANNE, 727, 9<sup>b</sup>. *gutta* vel *stilla*, a drop. [bannech, m. A. Buh. 100, 12, now *banna*.] boinne, m. Gael. Recent form *badna*. In the sense of “(not) at all.”

Ex. D 398, 1078, 2321.

BARA, 849, 10<sup>a</sup>. *panis*, bread. [bara, m. W. A.—bairgen, anc. Irish.]

EX. D 62, 761 ; R 1318.

BARA CAN, 850, 10<sup>a</sup>. *panis albus*, white bread. [can, W. —kann. A.]

BARF, 51, BAREF, 52, 7<sup>a</sup>. Barf, f. W.—barô, m. A. In the MS. *barf* is rendered 'barba,' and *baref*, 'barbam.' This is curious, but there is no evidence of the implied grammatical distinction having been really in existence. Zeuss refers to *bis*, 'a finger,' q. v. *Dour*, *dover*, is more exactly analogous, the additional *e* in both cases, *baref*, *dover*, appearing to indicate the accusative case.

BARTH, 263, 7<sup>b</sup>. *minus* vel *scurra*, a mimick, buffoon. [bardd, W. the ancient *bardus*, reduced to a meaning of contempt.] The word was originally written *bartha* in the manuscript, but the final is partly erased. The Breton retains the word under the form *barz*, but it is rarely employed: the Gaelic has *bard*.

BARTH HIRGORN, 250, 7<sup>b</sup>. *tubicen*, a trumpeter. [hirgorn, a long horn, from *hir* and *corn*. *Κάρνον τήν σάλπιγγα*. *Γαλάται*. Hesych. 2. 151, ob *curvaturam*. Whence also Cornubia, Cerniu, Kernyw, names of places, from the projection as promontories.] It appears from this word that, in Cornwall at least, the Bard was rather a musician than a poet.

BAT, 241, 7<sup>b</sup>. *numisma*, money. [Read *bath*; *bath*, coin, *bathwor*, coiner, *bathoriayth*, privilege of coining, in Book of Llandaff, p. 173.] The Welsh has several derivatives of *bath*, alluding to money, but the root appears to signify rather the copying than the stamping of the coin; we have however the Armoric *baz*, f. 'a stick,' and *bazata*, 'to beat,' so that our 'beat' and the French 'battre' may be

of Celtic origin. The French *battre* is used in the sense of 'coining.' Compare the Swiss coin *batz*.

BATHOR, 240, 7<sup>b</sup>. *trapezeta* vel *numularius*, a banker or coiner (?) [From *bat*.] Next to this in the MS. we have *guas bathor fur*, explained by *sollers*. Zeuss adds properly *guas*, puer, servus; *fur*, solers, prudens.

BEDEREN, 691, 9<sup>a</sup>. *populus*, a poplar. [*bedoen*, *bede*, m. W.—*béven*, f. *béel*, m. A. implying an older form *betu*, is rather the 'birch,' called in German *birke*, Slavonic *bereza*, ancient Gaulish *betulla*. (Plin. 16, 18; *gallica hæc arbor mirabili candore atque tenuitate*). *bethe*, anc. Irish (gl. *buxus*), modern Irish *beith*.] In the MS. the word is underlined, and *herdinen* written in the margin: *cerdin* or *cerddin* in Welsh is 'the mountain ash.'

BEFER, 572, 9<sup>a</sup>. *fiber*, a beaver. [Not found in Welsh or Armoric. *Befer*=*beber*, *biber*; cf. *Bibrax*, a town of the *Ædui*, in *Cæsar*; *beabhar* (?) Gaelic, *biber* Germ., *beofor* Ang. Sax., *bifr* Scand., *bober* Slav., *bebrus* Lith.; but *fiber* in Latin.]

BELER, 654, 9<sup>a</sup>. *carista* vel *kerso*, water-cress. [*berw* (?) *berwr*, *berwy*, pl. W.—*béler*, m. A.] *biolair*, f. Gael.

BENEN, 202, 7<sup>b</sup>. *sponsa*, a woman. *Benyw*, W. *bean*, Ir. The Latin equivalent is not accurate; *benen* is "woman" only, without reference to marriage. When "wife" is understood, the Cornish word is *gurek*, or *gurekty* (housewife). Cf. the *Æolic* *βῆνα*.

Ex. O 161, 315.

BENEN RID, 20, 7<sup>a</sup>. *femina*, a woman. [An unmarried woman; *rid*=*rhydd*, W., 'at liberty'.] See also *Gur ruid*.

BENNEN VAT, 189, 7<sup>b</sup>. *matrona*, a matron. [*Benen vat*, 'a good woman' ?] The meaning is obvious

Tonkin gives it, and the mark of interrogation inserted by Zeuss is unnecessary. It is the Scottish "gudewife." *Vat* is now *vas*, with the usual change of the final dental.

BER, 943, 10<sup>a</sup>. *brevis*, short. [byr, m. ber, f. W.—berr A.]

Ex. R 706.

BER, 893, 10<sup>a</sup>. *veru*, a spit. [bêr, f. W. m. A. Ir.] See *kigver*, 'a flesh-fork or meat-spit.'

BERN, 340, 8<sup>a</sup>. *acervus*, a heap. [bera, m. a rick, W.—bern, m. a heap. A.]

BERRI, 937, 10<sup>a</sup>. *pinguedo*, fatness. [Connected with *bor*, but unknown elsewhere.] Perhaps the Welsh *gwêr*, m. tallow. Pryce gives *pronter berri*, 'a gorbellied priest.'

BERTHUAN, 527, 8<sup>b</sup>. *parrau*, a screech-owl. Zeuss, in p. 862, derives this from the Welsh *berth*, 'fair.' Mr. Williams suggests *porth*, 'a bush.'

BES, 77, 7<sup>a</sup>. *digitum*, the finger. [bys, m. bysedd, pl. W.—biz, bez, m. biziad, pl. A.] We have in the MS. *bis*, digitus; *bess*, digiti; *bes*, digitum, as though a declension were implied; see *barf*. *Bess* is followed by a mark of abbreviation, and Zeuss suggests *bessi*, *besses*, or *bessus*: but it does not appear that this would lead to any thing.

BIDNEPEIN, 497, 8<sup>b</sup>. *ancipiter*, a hawk. [Unknown elsewhere.] This should be read probably *bidnethein*, as a compound of *ethyn*, 'birds,' but I do not know the other portion of the word. A more recent hand adds *accipiter* in the MS.

BINDORN, 838, 10<sup>a</sup>. *refectorium*, a hall. ['Meeting and eating room in a monastery;'] a word unknown elsewhere.] Perhaps *buidorn*, from *buit*, 'food,' the Welsh *bwyd*; for the termination see *orn*, *urn*, Zeuss, p. 794.

BIS, 75, 7<sup>a</sup>. *digitus*, a finger. See *Bes*.

BIS TRUIT, 96, 7<sup>a</sup>. *allax*, the toe. Literally "finger of  
"foot." See *Troet*. Recent form *bistrus*.

BISOU, 324, 8<sup>a</sup>. *anulus*, a ring. [byson, f. W.—bizou,  
bized, f. A.] Printed *besau* also in Pryce.

BISTEL, 58, 7<sup>a</sup>. *fel*, the gall. [bustl. m. W.—bestl. f. A.]  
Recent form *bestl*.

Ex. Bystel, D 2977; bystyl, R 2601.

BIT, see *Enbit*.

BRU, 430, 8<sup>b</sup>. *vita*, life. [bywyt, W.—buez, buhez, f. A.]  
Now bywyd, m. W.—but the word means 'living,'  
not 'life;' compare the Welsh *byw*.

Ex. Beu, D 1592, 3158; bew, R 74. The  
last cited passage I rendered very doubtfully;  
I would now read *creynyn* in l. 73, instead of  
*treynyn*, and translate the three lines in this  
way:—"To go to prison we fear not, we living,  
though we pierce all our flesh." I admit that  
some doubt still remains.

BIU EN LAGAT, 41, 7<sup>a</sup>. *pupilla*, the pupil of the eye.  
Literally, "the life of the eye." See *Lagat*.

BLEIT, 557, 8<sup>b</sup>. *lupus*, a wolf. [blaid, m. W.—bleiz,  
m. A.] This is followed by *Linæ*, explained *cōmisc*  
*bleit hahchi*, for which a more recent hand has sub-  
stituted *kymmysk bleid a chi*, meaning "mixture of  
wolf and dog."

BLEU YN PEN, 31, 7<sup>a</sup>. *capillus*, hair of the head.—BLEU  
EN LAGAT, 39, 7<sup>a</sup>. *palpebre*, eye-lash. The meaning  
is plain enough in both, though the Latin *palpebræ*  
is erroneous. The Armoric equivalent of *bleu* is *blès*,  
m. hair: a single hair is *bléven*, f.—Welsh *blew*,  
*blewyn*, m. See the Gaelic *cloimh*, f. hair, wool.  
English *flue*, provincially *fluff*; Lat. *pluma*, &c. &c.

Ex. Blew, D 484, 521; blewennow (the  
plural of *blewen*, 'a hair,') D 2095.

BLIPEN, 463, 8<sup>b</sup>. *annus*, the year. [blwyddyn, f. W.—bloaz, m. blizien, pl. A.] bliadhna, f. Gael. The Armoric *blizen*, f. still in use, is the cognate word.

Ex. Blythen, D 352, 3201, R 2494; blethen, O 2103; blethynnnow, pl. O 657.

BLODON, 668, 9<sup>a</sup>. *flos*, a flower. [blodon, W.—bleun, bleuen, m. A. Other Welsh forms are blawd, m. bloden, f. blodyn, m. blodau, pl. blodeuyn, m.] In Gaelic *blath*, f. Recent form *bledghan*. Cf. the German *Blithe*.

BLONEC, 61, 7<sup>a</sup>. *adepe*, lard, fat. [bloneg, m. W.—blonek, m. A.] blonag, f. Gael.

BLOT, 914, 10<sup>a</sup>. *farina*, flour. [blawd, m. W.—bleud, m. A.] More recent Cornish in Pryce, *bleaze*. The Gaelic *bleith*, 'to grind,' is connected with this.

BOCH, 586, 8<sup>b</sup>. *caper* vel *hyrcus*, a goat or buck. [bwch, m. W.—bouc'h, m. A. Also in old Irish in the compound *cuilennbocc*, 'a goat;' perhaps also in the ancient Gaulish *Μηλιβokus*, in Ptolemy. The Welsh *melfoch*, 'the honey-bear,' seems to be derived from *moch*, 'pig.']—The Armoric *bouc'h* is 'a goat,' but the Welsh *buch*, 'a buck.' *Caper* may have had both meanings. Recent form *byk*.

BOCHODOC, 296, 8<sup>a</sup>. *inops* vel *pauper*, a poor man. [bychodawg, W. Cf. ancient Irish *bocht*, *bochtan*, which appears to be allied to the Welsh *bychan*, Irish *bec*, 'little.']

Ex. pl. boghesegyon, D 538, bohosugyon, D 543, 3108.

BOGHAN, 945, 10<sup>a</sup>. *parvus*, little. [bychan, W.—bihan, bian, A.]

Ex. Bohes, O 384, D 3031, used adverbially. The adjective is byhan, O 810, D 91; byan, D 2082; byen, O 806.

BOR, 936, 10<sup>a</sup>. *pinguis*, fat. See *Berri*.

**BORELES**, 637, 9<sup>a</sup>. *consolda*, comfrey. [bore, 'morning,' W.] *Consolida* in the dictionaries is variously rendered, but always with reference to some herb with a thickening or strengthening quality. Pryce translates boreles, "the herb cumfry, the incrasating herb," taking it from *bor*, without doubt. Zeuss refers to the morning, but this is hardly so plausible.

**BOTHAR**, 376, 8<sup>a</sup>. *surdus*, deaf. [byddar, W.—bouzar, A.—bodhar, G.] Recent form *bythak*.

Ex. O 2013.

**BOUNDER**, 722, 9<sup>b</sup>. *pascua*, feeding ground. [qu. bourdir, the *tir porfa*, W. (porfa a v. pori) peúr, peúri, pérac'h, A.] Pryce translates also "a common, a lane." The latter seems to be the meaning: there is a lane in Penzance called *Vounder vor*; and Pedn y vounder, 'end of the lane,' is the name of a spot at the end of a lane near the Logan Stone.

**BOX**, 671, 9<sup>a</sup>. *buuus*, the box tree. [bocccys, W.—beuz, m. A.]

Ex. Byxyn, D 261.

**BRAG**, 915, 10<sup>a</sup>. *bratium*, malt. [brág, m. W. (G. malz) whence bragezi, 'to sprout, A.] Braich, f. Ir. Brace, med. Lat. in Ducange. See *Bregaud*.

Ex. Brag, O 2720.

**BRAS**, 940, 10<sup>a</sup>. *grossus*, large. [bras, W. A.] In Welsh the meaning is rather 'coarse, fat,' than 'great.' In Armoric it replaces the W. *mawr*, but signifies also big, gross. In Cornish usually "great," morally as well as physically.

Ex. Bras, O 1438, 2716, D 1128, 1177, 1189, R 2341. We have brasa, D 793; brassa, D 778, R 1096; brasse, D 773, in the superlative. Bras is used adverbially in O 1416, 1494, 1525, and may be rendered "very."

**BRAUD**, 137, 7<sup>a</sup>. *frater*, a brother. [brawt, pl. brodyr, W.] breùr, brér, pl. breùdeùr, bréder, A. brathair, Gael. The vocabulary gives *braud* vel *broder*, not distinguishing singular from plural. In Lhuyd's Grammar, p. 243, we have *bredar*, sing. *broder*, pl. Pryce prints *brauder*, *bredar*; pl. *bredereth*.

Ex. Broder, O 449, 525; bruder, D 158; pl. breder, R 1163; pl. bredereth, D 714, and brudereth, D 1430, but rather meaning "brethren" than "brothers."

**BRECH**, 72, 7<sup>a</sup>. *brachium*, the arm. [breich (braich), f. W.—brec'h, bréac'h, f. A.] *βραχίον*, Gr.

Ex. Bregh, O 262, D 2754, 2762. In dual dyuvregh, O 688, D 6189; dywvregh, D 1179.

**BRECHOL**, 820, 9<sup>b</sup>. *manica*, a sleeve. In the MS. the word looks like *brethol*, and is so printed by Zeuss, who adds, "alias incognitum; an adj. cambr. *brithanol*?" But the Welsh *breichell*, m. proves the reading. In 1700 *brehal* was in use. The word is derived from *brech*.

**BREDION**, 897, 10<sup>a</sup>. *coctio*, a boiling. [an germ. *brado*, *assatura*? Compare the Welsh *beruad*, 'boiling,' from *berui*, 'to boil.'] The word was pronounced *bridzhan* in 1700. The Armoric *bérô*, *berv*, *ber-vaden*, are still in use.

**BREGAUD**, 860, 10<sup>a</sup>. *idromellum* vel *mulsum*, sweet drink, metheglin. [bracaut, anc. W. bragawd, m. modern W.] *bragot* and *brakat* were used in 1700. In Bailey's Dictionary we have *bragget*, "a drink made of honey and spice." Ancient receipts for making bragget are given in Wright's Dictionary of Obsolete and Provincial English, 1857. See *Brag*.

**BREILU**, 661, 9<sup>a</sup>. *rosa*, a rose. [breila, breilw, m. W.]

**BREITHIL**, 542, 8<sup>b</sup>. *mugilus* vel *mugil*, a mackarel. [brithyll, m. W. salmo fario,—brézel, m. A. scom-



ber.] *Brithyll* is rendered 'trout' in the Dictionaries, and *brézel* 'mackerel;' both from *brith*, 'spotted, mottled.' Although *mugil* is 'a mullet,' the word really meant a 'mackerel,' under the forms *brethil*, *brethal*, *brithel*, pl. *brilly*.

BRENNIAT, 274, 7<sup>b</sup>. *proreta*, a steersman. [quaeritur an discernendum sit a *bronin*, *breennin*, et radicis sit, cujus est vetustum nomen *Brennus*.] In other languages also, in Greek especially, the analogy between "steering" and "reigning" is conspicuously brought forward. See *Ruifanaid*.

BREUYONEN, 901, 10<sup>a</sup>. *mica*, crumb. [briwionyn, m. W.] Briénen, f. A. We have *brewyon*, 'fragments,' in R 126, 1893. The root is *brew*, 'to bruize.' Arm. bréva. See O 2712, 2735, 2744. The Welsh *brau*, 'brittle,' is probably from the same root.

BRIANSEN, 49, 7<sup>a</sup>. *guttur*, the throat. [=brianten; cf. breuant, f. a windpipe, W.—And perhaps brennid, m. the bosom, A.]

Ex. Bryangen, D 1527. I think *vryongen* in D 1007, which Pryce makes "cirole," quoting this very passage, is the word before us; the rendering would be, "Ye catch him by the throat."

BROCH, 562, 8<sup>b</sup>. *tazo* vel *melus*, a badger. [broch, m. W. A.] broc, m. G. Brock is used in the north of England and in Scotland; in Lancashire there is a family name Brockholes, bearing a badger in the crest. I have sometimes thought that in D 2926, we have this word, and that the doubtful passage might be rendered, "a thousand times worse used than a badger by some accursed people." It is true that this could hardly apply to St. John; but the writer may have carelessly applied the words to the speaker.

BROCHE, 329, 8<sup>a</sup>. *spinter*, a buckle or clasp. Is not this the English *brooch*? Compare *broach*, 'to

pierce,' and the French *broche*, 'a pointed spit,' supposing the 'tongue' of the buckle is meant.

BRODIT, 176, 7<sup>b</sup>. *judez*, a judge. [From braut, 'judgment,' with termination *it*.] See *breuth*, 'judgment,' R 1836. Pryce's Vocabulary renders *brodit*, 'a peer, a lord-lieutenant.' See *breith*, f. G. 'a judgment.'

BRON, the breast. See *Cluit duivron*.

Ex. Bron, O 1755, D 892, pl. bronnou, D 2648.

BROS, 346, 8<sup>a</sup>. *aculeus*, the point of a goad. [alias incognitum.] The Armoric *broud*, m. is the allied word. Cf. *bior*, 'a sharp point,' G.

BROU, 905, 10<sup>a</sup>. *mola*, a mill. [breuan, f. W. 'a hand-mill.'] brêð, brêou, f. A. Pryce renders this 'meal, flour.' The root is *brew*. See *Breuyonen*.

BRUHA, 907, 10<sup>a</sup>. *victus*, victuals. [Perhaps the Welsh *brochan*, 'puls.'] In Pryce *breuha*.

BRUIT, 485, 8<sup>b</sup>. *varius*, spotted, of various colours. [brith, W.] brîz, A. A more recent hand has added the Welsh word here, as in several other cases.

BRUNNEN, 666, 9<sup>a</sup>. *juncus* vel *scirpus*, a reed. [brwyn, brwynen, f. W.—broenn, m. broennen, f. A.] See R 2096, where I have translated *pen bronnen*, 'rush-head,' after Mr. Williams; I had at first written 'wooden head.'

BUCH, 597, 9<sup>a</sup>. *vacca* vel *juccula*, a cow. [buwch, W.—buc'h, bioc'h, buoc'h, A.] Latin *bucula*=*bovicula*. The *juccula* of the MS. is, no doubt, for *juvencula*. Recent form *byuh*, pl. *bew*.

Ex. Bugh, O 123, 1185.

BUDIN, 725, 9<sup>b</sup>. *pratium*, a meadow. [hidhen in Pryce, unknown else.] We find in Pryce also *bidhin*, *vidn*,

*vetthan, vythyn.* In Lhuyd's Cornish Preface he writes the word *bidin*, and considers it to be old English. The Anglo-Saxon *weod* or *wiod* is 'pasture,' 'grass.'

BUGEL, 196, 7<sup>b</sup>. *pastor*, a shepherd. [bugail, bygel, W. bugel, A. bôchail, anc. Ir.] Recent form *bygel*.

Ex. D 893.

BUIT, 874, 10<sup>a</sup>. *cibus* vel *esca*, food. [bwyt, W.] Recent form *buz*. See *Maer buit*.

Ex. Bos, O 378, D 695, 701; bous, D 688.

### C.

CADPUR, 178, 7<sup>b</sup>. *miles* vel *adlatha*, a soldier. [câd, f. 'battle,' W.] cadwr, 'soldier,' W. cath, m. 'battle,' Gael. The word is written *cadpur*, as Zeuss prints it; he reads it, however, correctly.

CAFAT, 870, 10<sup>a</sup>. *vas*, a vessel. [cafad, m. W. 'a hollow.'] From *cafus*, 'to hold, contain.'

CAFOR, 531, 8<sup>b</sup>. *brucus*, a locust, a caterpillar. [The German käfer, 'a beetle.'] The English *chafer*.

CAID, 192, 7<sup>b</sup>. *servus*, a bondman.—CAITES, 194. *ancilla* vel *abra* vel *serva*, a servant-maid. [caeth, caethes, W.—kez, kéaz, kéyez, kéazez, 'a beggar,' A.]

CAID PRINID, 191, 7<sup>b</sup>. *emptius*, a bought slave. [*prinid*, emptius, i.e. emtitius vel emtus, pro *prinit*; *pernys* in Pass. pro *prenys*, partic. praet. pass.—*prynedig*, W.] The verb *pren*, 'to buy,' is frequent in the Dramas. *Prynu*, W.—*préna*, A. 'to buy.' By an easy change this becomes 'pay for' and 'suffer for,' as in O 524, "Abel shall pay for it." In this sense the Gaelic verb *crean*, with the usual change of initial, is allied to *pren*.

In Pryce we have *Caidwanid*, 'a little client.'

this error has arisen from the confusion between *p* and Saxon *p* (*u*) in the MS., the *p* is surmounted by the usual mark meaning *ri*, which was mistaken for *a* by Tonkin (Pryce's author): 'little client,' by a second mistake, was taken from *clientulus*, the Latin equivalent of *dencoscocor*, the preceding word in the Manuscript.

CAL, 416, 8<sup>a</sup>. *astutus*, cunning. [call W. 'wise,' 'prudent.'] Cf. the Latin *calleo*, *calthidus*.

CALTOR, 886, 10<sup>a</sup>. *cacabus*, a kettle. [callawr, m. W. a caldron;—kaoter, f. A.—the low Latin *caldaria* in Gregory of Tours; Italian *caldaja*.]

CAM, 379, 8<sup>a</sup>. *strabo*, squint-eyed. ['crooked' in W. and A. Cf. tamen hibern, v. A. *camderc*, (gl. strabo) juxta *fluichderc* (gl. lippus.)] *Cam* in Gaelic is now both 'crooked' and 'one-eyed.' In Welsh it signifies "squint-eyed" also, and Sir David Gam, a renowned knight of the times of Owen Glendower, was so called from this peculiarity. See Williams's Dictionary of Eminent Welshmen, sub voce. The word occurs frequently in the Dramas with the signification of "wrong." See O 281, 337, D 1403, R 40. Cf. Latin *camurus*.

CAMHINSIC, 305, 8<sup>a</sup>. *injuriousus*, injurious.—CAM HĪSIC, 401, 8<sup>a</sup>. *injustus*, unjust. [Cf. *eun hinsic*, 'just,' and *cam hinsic*, 'unjust;' from *hins*, 'a way,' the Welsh *hyni*.] Query *hynse*, in the doubtful line O 2136.

CAM NIVET, 434, 8<sup>b</sup>. *yr̄is* vel *arcus*, a rainbow. [I. e. *curva aula* vel *curva sacellum*. Etiam arm. hod. *kanévēden* inde ortum, cujus pars posterior *névēden* redit ad *nemet*, hibern. vet. *nemed*, dum cambr. *neuad*, Mab. fq. hod. *neuadd*, aula, mediam derivantem ostendit.] I should prefer a derivation from *cam*, 'a bow,' and *nev*, 'heaven;' perhaps

*nivet* may be an adjective of the form of *eureit*, Welsh, 'golden.' See Zeuss, p. 807.

CAMS, 788, 9<sup>b</sup>. *alba*, a surplice. [Hibern. vet. *caimmse*; *camisia*, low Latin; *camse*, W., Mab. 2. 218.] The Italian *camicia*, French *chemise*, &c. See *Hems* and *Hevis*.

CAN. See *Bara can*.

CANCHER, 549, 8<sup>b</sup>. *cancer*, a crab fish. [From the Latin.] Recent plural *cankrez*.

CANORES, 115, 7<sup>a</sup>. *cantriz*, a singing woman. [From *canor*, the Welsh *canor*, with the feminine addition.] *kanérez*, A.

CANTUIL, 780, 9<sup>b</sup>. *candela*, a candle. [canwyll, f. W.] Recent plural *kyntulu*.

CANTULBREN, 754, 9<sup>b</sup>. *candelabrum*, a candlestick. *canwyllbren*, m. W.]

CAPA, 809, 9<sup>b</sup>. *cappa*, a cap. [*kap* (?) and *kabel*, m. pl. *kabellou*, A. 'a cap;' whence *kabella*, 'to cover the head.' Cf. the Welsh *capan* and *capann* m.; also the *capanna*, 'a cottage,' of Isidore, the Sp. *cabanna*, Fr. *cabans*; and *Capellatium*, the old Gaulish name of the Limes Transrhenanus in Ammianus.]

CAR, 156, 7<sup>b</sup>. *amicus*, a friend. [câr, W. 'friend;' kâr, A. 'relative.'] *car*, Irish. Recent plural *keras*.

CAR OGOS, 155, 7<sup>b</sup>. *affinis* vel *consanguineus*, 'a relation.' [*car agos*, 'a near friend,' W.] A recent hand adds *car agos*, but the Cornish *oges* occurs in O 184, 1141, D 2660; and *ogas* in D 1102; all meaning 'near.' *Car* occurs frequently as a verb in the Dramas. See O 2154.

CARDER, 124, 7<sup>a</sup>. *speciosus* vel *decorus*, comely. [Appears to be the adjective, but the syllable *der* is suspicious, being the suffix of derivative substantives.]

CASSEC, 564, 9<sup>a</sup>. *equa*, a mare. [caseg, W.—kazek, A.]  
Recent form *cazak*, pl. *cassiggy*.

CAUL, 653, 9<sup>a</sup>. *caula* vel *magdulans*; 863, 10<sup>a</sup>. *olera*,  
cabbage. [cawl, cawlen, m. W.—kaol, m. kaolen, f.  
A.—German *kohl*, French *chou*.] All, no doubt,  
from the Latin *caulis*.

CAUR MARCH, 566, 9<sup>a</sup>. *camelus*, a camel. [*caurfarch*,  
'a giant horse'; as, *caurfil*, 'elephant,' m. W.]

CAUS, 846, 10<sup>a</sup>. *caseus*, cheese. [caws, m. W.—kaouz,  
A.] Also written *cos* in the vocabulary. From  
the Latin. Recent form *kaz*.

CHAHEN RIT, 733, 9<sup>b</sup>. *torrens*, a flood. [gwaz-réd or  
gwaz-réden, f. A. in some dialects *gwec'h* or *goec'h*,  
which corresponds better with *chahen*, but it is in  
any case obscure.] *Gwec'h*, &c. is 'stream,' and *réd*  
or *rid*, 'flowing,' in modern Breton.

CHEBER, 89, 7<sup>a</sup>. *vulva*. [Perhaps *kébr*, A. 'the girdle';  
or it might be an error for *cheder*, the Welsh  
*cedor*, m. 'hair of pubes,' or A. *kézour*, 'puberty.'  
But compare the old Irish *caebb*, oo=liver; the  
old Bohemian *kepp* (gl. vulva) Hanka Zbjrka,  
p. 24; and old German *chepis*, *chebis*, *chebisa*,  
*kebisa*, 'a concubine.'] *Keb* remains in several  
German words, such as *Kebsehe*, *Kebsefrau*, &c.

CHEFALS, 80, 7<sup>a</sup>. *artus*, a joint or limb. [cyfall, 'joined,'  
W.—kyfaillt, Mab. 'a friend.'] Compare the  
Welsh *cymmal*, m. 'a joint.'

CHEFUIDOC, 1, 7<sup>a</sup>. *omnipotens*, Almighty. [cyfoethog,  
adj. from *cyfoeth*, 'power,' W.—cumacht, G.]

CHEIN, 70, 7<sup>a</sup>. *dorsum*, the back. [cefn, m. W.—kein,  
kefn, kevn, m. A.]

Ex. Keyn, O 895, 1298, 1593, 2570.

CHELIOC, 515, 8<sup>b</sup>. *gallus*, a cock. [ceiliog, m. W.] coi-  
lioeh, G.—kilek, kilok, A.

Ex. Kullyek, D 903.

CHELIOC-GUTT, 514, 8<sup>b</sup>. *anser*, a goose. [celiogwydd, m. 'gander,' W.] kilek-gwéz or gouéz, m. 'pheasant,' or 'heathcock,' A. Zeuss makes this *anser mas*, but I think the meaning is 'wild cock,' from W *guydd*, and A *gwéz*. See *Guitfil*, 'wild beast,' and *guyll*, 'wild,' W.: perhaps also the Irish *gilt*, and the Welsh *gwill*.

CHELIOC-REDEN, 616, 9<sup>a</sup>. *locusta*, a grasshopper. [celiog rhedyn, W.] kilek-raden, A. literally, 'cock of the fern.'

CHEN, 950, 10<sup>a</sup>. *causa*, cause. [cwyn, m. 'a cause' or law-suit, W.] The place in the vocabulary, before "plaintiff" and "defendant," would seem to shew the meaning in Cornish. See also *keina* or *keini*, 'to complain,' A. But it is frequently used in the Dramas in the sense of cause or motive. See O 1826, 2208, D 1589.

CHENIAT, 114, 7<sup>a</sup>. *cantor*, a singer. [ceiniad, W. from *canu*, 'to sing.'] This would be *kenyas* in the orthography of the Ordinalia, as *syhoyas*, &c. See *canores*, above. *Keniat* occurs in *Keniat combri-cam*.]

CHEREOB, 289, 8<sup>a</sup>. *sutor*, a shoemaker. [kéré, kéréour, A. old Irish cairem.] See *cairich*, 'to mend,' Gaelic.

CHERHIT, 499, 8<sup>b</sup>. *ardea*, a heron. [crychydd, creyr, cryr, m. W.—kerc'heiz, f. A.] Recent form *kerhez*.

CHERNIAT, 257, 7<sup>b</sup>. *cornicen*, horn-blower. [From *corn*, as *cheniat* from *canu*.] The usual termination in *iat*. See the Grammar, p. 237.

CHESPAR, 119, 7<sup>a</sup>. *conjux*, a married person. [Perhaps *chemar*, the Welsh *cymhar*; unless it be for *chelpar*.] *Ch* appears to be used for *k* when coming before *e* or *i*; see *cheniat*, *chein*, and *cherniat*: I would derive the word from *kes*, the Welsh *cys*, and *par*, an equal, as in O 104. See *kes* in D 2.

CHETUA, 185, 7<sup>b</sup>. *conventus* vel *conventio*, an assembly.

[*cydfa*, f. W.] In Pryce, "properly the place where the synod or convention meet." Literally, "company-place." *Chet* is, I think, allied to the Welsh *cyd*, and is frequently used in the Dramas for 'a companion.' See O 2486, D 3050, 3068. But the *ch*, almost exclusively limited in the Dramas to English words, and the pl. *chettys*, in D 3042, seem to shew that the Celtic origin was forgotten. Perhaps it was connected, in the opinion of the writer, with *chat*, gossip. *Va*, like the Welsh *fa*, from *ma*, signifies 'place.'

CHIC, 66, 7<sup>a</sup>. *caro*, flesh. [cig, m. W.—kig, kik, m. A.]

Ex. Kyc, O 812, 2713, D 1061; kyg, O 66, 112, 659, 944. See *Kig*.

CHIL, 26, 7<sup>a</sup>. *cervix*, the nape of the neck. [cul, 'the back,' anc. Irish.] In recent Gaelic *cul*, m. means the back of any thing; and we have cîl, m. W.—kil, m. A.

Ex. Kyl, O 1781.

CHOCH-DIBERI, 837, 10<sup>a</sup>. *cymbalum*, a cymbal. [I think this should be *loch diberi*=the Armoric *lech dibri*, 'place of eating,' *cymbalum* being incorrectly put for *locus cibandi*.] The conjecture of Zeuss does not look probable; from the place of the word in the vocabulary, immediately preceding "refectory," it might be put for *clock diberi*, 'a dinner bell.' The word *diberi* is abbreviated in the MS., and may be read *dibri*. See *Diberi*.

CHUILLIOC, 309, 8<sup>a</sup>. *augur*, a soothsayer. — CUILLIOGES, 314, 8<sup>a</sup>. *phitonissa*, a divineress. [From a substantive signifying an omen, *coel* in Welsh: see *etncoilhaam* in an ancient Welsh gloss on the word *aspicio*, quasi *avispcio*, where the writer obviously understood *etn* to be=*eden*, 'a bird.'] *chwiliog*, 'a seer;' *chwilioges*, 'a sorceress,' W.



CLAF, 383, 8<sup>a</sup>. *eger* vel *egrotus*, sick, ill, bad. [claf, W. See also *clevet*, and in ancient Armoric *clevet* and *cleffet*, 'disease.'] klanv, Arm.

Ex. O 1337, 1568, D 2677, 2697 ; pl. cle-vyon, O 2796 ; clefyon, D 3109.

CLAFHOREC, 384, 8<sup>a</sup>. *leprosus*, leprous. [From a substantive *clafor*, in Welsh *clafar*, whence *clafru*, *clafriaw*, 'to be leprous;' ancient Arm. *loffr*, 'leprous,' *lofrnez*, 'leprosy;' now *lovr*, *lornez*.] The Armoric has also *louvr*, 'leprous,' *lovrentez*, 'leprosy,' and *lovri* or *lori*, 'to be leprous.' *Lovrez* is a 'hospital for lepers,' and Légonidec derives the name of the Louvre at Paris from this word.

CLAUSTER vel CLOISTER, 877, 10<sup>a</sup>. *claustrum*, a cloister. [From the Latin or English.]

CLECHIC, 784, 9<sup>b</sup>. *tintinnabulum*, a little bell. [dim. of *clock*.] klôc'hik, m. A. The change of the vowel *o* to *e* is the usual effect of the rule mentioned in the Grammar, p. 221.

CLECHTI, 783, 9<sup>b</sup>. *cloccarium* vel *lucar*, a belfry. *clock* dŷ, m. W.—Simply the bell-house. The change of *o* to *e* as in the preceding word.

ÇLEPET, 388, 8<sup>a</sup>. *morbus*, a disease. [clefyd, m. W.—See *claf*.] klénvéd, m. A. Recent form *clevaz*.

Ex. Cleves, O 1794, 2146 ; R 1600.

CLIN, 88, 7<sup>a</sup>. *genu*, the knee. See *Penclin*.

Ex. Dual, dewglyn, D 136.

CLOCH, 785, 9<sup>b</sup>. *clocca*, a bell. *clock*, f. W.—klôc'h, m. A.—the German *glock*, and French *cloche*.

CLOCHMUER, 782, 9<sup>b</sup>. *campana*, a great bell. [qu. *clock* *mawr*.] The conjecture of Zeuss is just : *mur* is the Cornish form of the word which is *mawr* in Welsh, and *mor* in Irish.

CLOF, 372, 8<sup>a</sup>. *claudus*, lame. [cloff, W. in Armoric *kamm*.] The Armoric is rather "crooked," like the Cornish *cam*, though now certainly used in the sense of "lame."

CLOIREG, 107, 7<sup>a</sup>. *clericus*, a clerk or clergyman. [From the Latin.—Cloarec, A.]

CLOISTER, 877, 10<sup>a</sup>. See *Claustr*.

CLUIT, 836, 10<sup>a</sup>. *clita*, a hurdle or basket. [clwyd, f. W.—klouéd, f. A.] Pryce prints *clifa* also, the Gaelic *chiabh*.

CLUIT DUIVRON, 54, 7<sup>a</sup>. *pectus*, the breast. [The basket of the breast; clwyd y ddwyfron, W.—*duivron* is the so-called dual of *bron*. The Gaelic *chiabh* signifies either 'basket' or the 'breast.'] See *Bron*.

CLUN, 87, 7<sup>a</sup>. *clunis*, buttock or haunch. See *Penchun*.

Ex. R 523. I would now translate this line,  
"Heavily ye have laid down your haunches."

COBER, 225, 7<sup>b</sup>. *copper*. Clearly from the English. It occurs under *gueidvur cober*, 'a worker of copper,' which is explained by *Erarius*.

COICLINHAT or COITLINHAT, 648, 9<sup>a</sup>. *archangelica*, the herb archangel. Zeuss supposes the herb angelica, in Armoric *talbod*, to be meant; he prints the word *coidinhât*, but I assuredly see *coitlinhat*. He is, no doubt, right as to the meaning, but he says, the word is unknown. May it be *coit-linhât*, 'wood-nettle?' I am not botanist enough to judge of the probability. See *Linhaden*, which in the MS. is made the equivalent of the Latin *urtica*; Mr. Williams, with greater probability, suggests *linhad*, 'linseed,' and makes *coitlinhat* = the Welsh *linhad y coed*.

COIFINEL, 656, 9<sup>a</sup>. *serpillum*, wild thyme. [Unknown elsewhere.] Perhaps *coit-finel*, for wood-fennel.

COIR, 779, 9<sup>b</sup>. *cera*, wax. [cwyr, m. W.—koar, m. A.]

COLLEL, 868, 10<sup>a</sup>. *cultellus*, a knife. [cylllell, pl. cyllyll, f. W.—kontel, f. A.] *Kethel* is inserted in the MS. as a synonyme, and the same word appears at N<sup>o</sup>. 817 with the Latin equivalent *cultellum*. Under N<sup>o</sup>. 365 we have *collel gravio* against the Latin *scalprum* vel *scalbellum*. The diminutive *kellillic*, in 869, is explained by the mediæval *artavus*, 'a penknife.'

Ex. Collam, R 2043.

COLLET, 321, 8<sup>a</sup>. *jactura*, loss. [colled, f. W.—koll, kollad, m. A.] The verb occurs in the Dramas. See *My re'n collas*, 'I have lost it,' D 149.

COLOIN, 608, 9<sup>a</sup>. *catulus*, a puppy. [colwyn, m. W. 'a cub.'—kolen, c. A.] cuilean, m. Gaelic, from which perhaps the Scottish "collie."

COLOM, 502, 8<sup>b</sup>. *columba*, a dove. [colom, colomen, f. W.—koulm, klom, f. A.—colum, ancient Irish.] calaman, m. Gael. ; all from the Latin.

Ex. O 132, 1109, 1189. The gender is shewn at 1109.

COLON, 55, 7<sup>a</sup>. *cor*, the heart. [calon, f. W.—kalon, kaloun, f. A.]

Ex. O 511, 1758, &c. &c. The gender is seen in l. 1758.

COLTER, 343, 8<sup>a</sup>. *cultor*, the coulter of a plough. [cultir, ancient Welsh gloss.] Recent Welsh cwltor, m. —Gaelic coltair, m. All direct from the English.

COLPIDEN, 675, 9<sup>a</sup>. *corillus*, a hazeltree. [coldedlwyn, (a typographical error for collwydden, f.) W.—kélwézen, A. compounded with *col*, *coll*, which is also old Irish. A corresponding Gaulish *cosl* is to be supposed, (cf. *Coslum*, in Pardessus, dipl. 1. 119, now *Kusel*)=Germ. *hasal*, Latin *corylus*. See

also the Slavonic *šesl*, 'a rod, staff' (primitus columnus? Dobrowsk. Instit. ling. slav. p. 96.) whence the local names *Schesla*, in capit. Caroli Mag. (Pertz. 3. 133.) and *Scheslitz*, a frontier town of Franconia.]

COMBRICAM, 260, 7<sup>b</sup>. See *Keniat*.

CONERIOC, 390, 9<sup>a</sup>. *rabidus*, vel *amens*, vel *demens*, raging, mad, frantic. [An adjective from a substantive *conar*, the Breton *kounnar*, f. hydrophobia: see Welsh *cynddar*, 'vertigo': *cynddeiriaog*, 'rabid.' Compare *ki kanderawc*, 'mad dog;' Mab. 2, 221.] Légonidec derives the Armoric word from *kounn*, 'dogs,' but is doubtful about the termination *nar* or *ar*. May it not be found in the Welsh *dar*, 'a noise, a din?' See *cyndaredd*, 'rage,' in 2 Chron. xxviii. 9.

CONNA, 27, 7<sup>a</sup>. *collum*, the neck. No cognate word appears in the other dialects, but perhaps the Gaelic *coinne*, a 'meeting, joining,' may be connected with *Conna*.

EX. Conne, O 2184, conna, O 2813. Conna breg, 'the neck of the arm,' i. e. 'the wrist,' D 2762.

COR, 246, 7<sup>b</sup>. *nanus*, a dwarf. [cor, m. cores, f. W. See Mabinog. 1, 241, 243.] The Armoric equivalents are korr, m. korriges, f. In the dialect of Vannes *korrigan*. Is not this the Irish sprite? The Latin equivalent in the MS. is erroneously written *namus*, but the meaning is clear, from its coming immediately after 'giant.'

CORDEN, 247, 7<sup>b</sup>. *fidis*, a string. [cord, m. corden, f. W. a string.—korden, f. A.]

CORN, 258, 7<sup>b</sup>. *cornu*, a horn. [κάρνον τὴν σάλπιγγα, Γαλάται, Hesych. 2. 151, ob curvaturam; inde etiam *Cornubia*, *Carniu*, *Kernyw*, nomina regio-

num ob prominentiam.] The recent plural was *kernow*. See *Hirgorn*.

Ex. D 1358, 3055. In R 2163 it seems to mean 'a corner.'

CORUF, 855, COREF, 858, 10<sup>a</sup>. *corvisia* vel *colea*, beer. [cwrtw, m. W. Cf. κόμμα, Athenæus, 4, 13.—κούρισκευάζμαρον ἐκ τῆς κριθῆς, Dioscor. 2, 110.—*curmen* ap. Cangium, e glossar. Latino-Græc. et Ulpiano.] Also cwryf, W.

Cos, 846. See *Caus*.

COSCOR, 190, 7<sup>b</sup>. *den coscor*, *clions*, vel *clientulus*, a dependent. [*casgoord*, a Welsh gloss on *satellites*: *cosgordd*, m. 'a retinue.'] *kôzgor*, m. 'a family,' A. Den coscor will be therefore "a person appertaining to the family," or "one of the followers." The unknown word *undamsi* follows in the MS. See *Goscor*.

COSTE, 641, 9<sup>a</sup>. *costa*. Tonkin says (Pryce sub voc.), "I suppose the same as *Costus*, the herb commonly called *Herba Mariæ*." The word is usually rendered in the dictionaries *Zedoary*. It has been proved to be the *kooth* of Northern India, called *koost* in Arabic, and sold in Calcutta by the name of *Putchuk*. The English in India frequently call it 'orris-root,' from a resemblance in odour to the orris-root of our shops. See Penny Cyclopædia, voce *putchuk*.

COTH, 207, 7<sup>b</sup>. *senex*, old. [kôz, A.]

Ex. O 737, D 1695.

COUAT, 445, 8<sup>b</sup>. *nimbus*, a shower. [cawat, now cawad, f. 'a shower,' W.] In Pryce we have *cuas*. The word is used in Armorica as an adjective, as *kaouad-glab*, 'a sudden shower;' *kaouad-avel*, 'gust of wind.'

Ex. Cowes, O 1080, with change of initial, shewing the word to be feminine.

COPEID LIVER, 791, 9<sup>b</sup>. *manuale*, a manual. [Perhaps a song book : cf. the Welsh *cowydd*, m. 'a poem,' and *cowyddaid* (*cowyddiad* ?)] See *Stollof*.

CRAF, 409, 8<sup>a</sup>. *avarus*, covetous. [Unknown ; *cref* is 'firm, tenacious.'] Craff, W. is 'grasping,' and the Gaelic *oruaidh* is used both as "firm" and "niggardly." Connected with *gripe*, *greifen*, &c. *Crif* is probably akin to this.

CREADOR, 491, 8<sup>b</sup>. *creator*, the creator. — CROADUR, 492. *creatura*, a creature. [Words taken from Latin. *Creawdwr* and *creadur*, W. In the MS. the second word is written *croadur*.] *Croadur* is probably the true reading. See the Armoric *krouadur* in the same sense.

Ex. *Creator*, R 191, 259, meaning 'creature.'

CREFT, 228, 7<sup>b</sup>. *ars*, art.—CREFTOR, 229, 7<sup>b</sup>. *artifex*, artificer. [Written *crest* and *crestor* in the MS. *Creff* and *crefftwr*, W.] The MS. is perhaps not very clear, but there can be no doubt about the reading.

Ex. *Cref*, O 2491. This is clearly the English 'craft.'

CREG, 374, 8<sup>a</sup>. *balbus*, a stammerer. [*cryg*, m. *creg*, f. 'hoarse, rough-voiced,' W.] Probably allied to the English *croak*.

CRIF, 946, 10<sup>a</sup>. *fortis*, strong. [*cryf*, W.—*kré*, *kren*, A.] The Armoric *krevder* is the abstract substantive. See *Craf*.

Ex. *Cref*, O 1040, 1490, &c. &c.

CROADUR, 492, 8<sup>b</sup>. *creatura*, creature. See *Creador*.

CROGEN, 555, 8<sup>b</sup>. *concha*, a shell. [*krogen*, f. A.] pl. *cregyn*. Lhuyd makes it feminine, p. 241. Apparently this word is closely connected with *croin*, 'the skin.' *Cragen*, f. (provinc. *crogan* and *crogen*), pl. *cregyn*, W. Recent Cornish plural *cregyn*.

CROIDER, 917, 10<sup>a</sup>. *cribrum* vel *cribellum*, a sieve. [kroer, krouer, krouzer, m. A.] Criathar, m. G. creear, f. Manks.

CROIN, 68, 7<sup>a</sup>. *pellis*, the skin. [croen, pl. crwyn, m. W.—kroc'hen, m. A.] Craiceann, m. Gael. croiceann, Ir.

Ex. Crohen, O 2713; croghen, D 2302, 2686.

CROINOC, 612, 9<sup>a</sup>. *rubeta*, a toad, [i. e. *pellita*]. More probable than Lhuyd's derivation from the Latin *rana*. In Pryce the English equivalent is 'lizard.'

Ex. Cronek, O 1778, D 2732.

CROIS, 753, 9<sup>b</sup>. *crux* vel *staurus*, a cross. [croes, f. W.—kroaz, kroez, f. A.] Recent forms, *crous* and *crou*.

Ex. Crous, O 1952, D 766, 2586. The last example shews the gender.

CRUC, 716, 9<sup>b</sup>. *collis*, a hillock, a barrow. [crug, m. W.—kréac'h, m. kréc'hen, f. A.] Recently *cryk*.

Ex. Cruk, R 377.?

CUDIN, 33, 7<sup>a</sup>. *coma*, hair of the head. [cudyn, m. W.—kuden, f. A.] The Armoric word means rather "a skein," and the Welsh *cudyn* is 'a lock of hair.'

CUDON, 503, 8<sup>b</sup>. *palumba*, a wood pigeon. [kudon, f. A.—ysguthan, f. W. Cf. anc. Irish *ciadcholum*.] Tonkin (in Pryce) derives this from *cos* or *cus*, 'a wood,' the Welsh *coed*; this is probable. See *Crit.* *Ysguthan* is a ring-dove; the wood-pigeon is *cuddan*, f. in Welsh.

CUGOL, 821, 9<sup>b</sup>. *cuculla*, a monk's hood. From the Latin word; *cwewll*, m. W.

CUHUJUDIOC, 951, 10<sup>a</sup>. *accusator*, an accuser. [Should be *cuhuthadioc*, from *cuhuthat*, 'an accusation; conjecturing from *huhuthas*, P. 33, 2, and *guhutha*,

P. 34, 2; also the Welsh *cyhudded*, 'accusation,' *cyhuddaw*, 'to accuse,' *cyhuddwr*, 'accuser;' all from the compound *cy-hudd*.]

Ex. Kuhuthe, O 160, kuhuthas, O 164, "to accuse."

CUTIC, 378, 8<sup>a</sup>. *luscus* vel *monoptalmus*, blind of one eye. [coeg, 'empty;' coegddall, 'half blind,' W.]

CUILLIOGES, 314, 8<sup>a</sup>. See *Chuillioc*.

CUIT, 703, 9<sup>b</sup>. *silva*, a wood. [coed, W.—koat, koad, m. A.] The word became *cus* by the usual change of the final, and Pryce gives *cotelle*, equivalent to the Welsh *coed le*, 'wood place.' Cotele, on the Tamar near Plymouth, is probably this word; and possibly the Somerset Cothelston: perhaps *cotelle* is allied to the Gaelic *coille*. Cf. Kit's Coty house in Kent, Penquite and Kilquite in Cornwall, &c.

Ex. Cossow, pl. O 2558.

CUL, 939, 10<sup>a</sup>. *macer* vel *macilentus*, lean. [cûl, W.—côil, anc. Irish.] By a curious opposition the Armorican *kâl* signifies "plump." The Gaelic *caol* is "lean."

CULIN, 916, 10<sup>a</sup>. *palea*, chaff. [kôlô, m. 'straw,' koloen? A.] The MS. has a synonym *usion*, q. v.

CULURIONEIN, 63, 7<sup>a</sup>. *viscus*, the bowel. [Perhaps *culurionem*, but unknown elsewhere.] We may compare the Welsh *coluddyn*, m. and the Gaelic *caolan*, m., both signifying "a gut." Tonkin gives *koloneiou* as an existing plural.

CUNTELLET, 184, 7<sup>b</sup>. *congregatio* vel *concio*, a congregation. [cynnullaid, from cynnull, 'to collect,' W.—cuntyllys in Pass. 88. 4.]

CURUN RUY, 326, 8<sup>a</sup>. *corona regis*, royal crown. The MS. has *ray* for *ruy*, as Zeuss observes. In Welsh we have *coryn*, m. *coron*, f. *caran*, f.; and in Ar-



morice, kurun, kurunen, f. In the Ordinalia we have *curnyn*, D 2137, R 1247, both feminine. The verb *curne* occurs in D 2064, *curne* in D 2116, and participle *curnys* in D 2124. See the Grammar, p. 221.

CUSCADUR DESIMPIT, 395, 8<sup>a</sup>. *letargus* vel *letargicus*, a sleepy man. *Desimpit* is the adverb *desympys*, 'immediately : ' it occurs in *hun desimpit*, q. v. *Cuscadur*, 'a sleeper,' from *cusk* : see the following word.

CUSCKI, 798, 9<sup>b</sup>. *dormitorium*, a sleeping room. [Derived from the root *cusk* ; but may be erroneously written for *cusc ti*.] No doubt Zeuss's conjecture is right. The verb occurs in O 97, 2070, *cosk*, imperative ; in O 1905, D 2148, *coske*, in O 2047, *cuske*, infinitive.

CUSSIN, 152, 7<sup>a</sup>. *osculum*, a kiss. [A more recent hand adds *gussan* in the margin ; *cus*, *cusan*, m. W.] Perhaps from the Welsh *cu*, which means "approximation," and, as an adjective, "beloved." Cf. *κῦναι*, aor. I, *κῦσαι*, &c.

CUSUL, 216, 7<sup>b</sup>. *consilium*, counsel. Kuzul, m. A.

Ex. Cusil, O 188 ; cusyl, 1567, 2041, 2267 ; D 555. The word is clearly from the Latin, but the gender is feminine. See O 1567 and D 555.

CUSULIODEB, 215, 7<sup>b</sup>. *consiliarius*, a counsellor, from *cusul*. *Conseler*, *conselar*, is found with this sense in O 1566, 2255, and elsewhere ; borrowed from English.

## D.

DA, 318, 8<sup>a</sup>. *bonum*, a good. [dag, Irish.] Common in Welsh and Armorice. See also the Gaelic *deagh* or *deadh*.

Ex. Da, O 96, 141, &c.

DA, 582, 8<sup>b</sup>. *dama* vel *damula*, a fallow deer. [dam, demm, m. A.] Perhaps the Welsh *danas*, m. and Gaelic *damh*, m. 'a stag.'

DAL, 371, 8<sup>a</sup>. *cecus*, blind. [dall, W. A.] dall, Gaelic.

Ex. O 2007, D 1658, 2393.

DANS, 44, 7<sup>a</sup>. *dens*, a tooth. [dant, m. W.] dant, m. A.

DANNET, 45, 7<sup>a</sup>. *dentes*, the teeth. [dannedd, W.] dent, A. Recent forms, danz, sing. denz, pl.

Ex. Dyns, O 826, D 1218.

DANVON, in "SCRIVEN DANVON," 352, 8<sup>a</sup>. *epistola*, a missive. [Danfon ysgrifen, W.] See *Scriven danvon*.

Ex. Danfon, 'to send,' O 690, &c.

DAR, 673, 9<sup>a</sup>. *quercus* vel *jlex*, an oak. [dâr, f. pl. deri, and derw, derwen, f. W.—déro, derv, derf, m. A. The Irish Killdara shews the *a* to be primitive.] Irish dair, darach. *Glastannen* is given in the MS. as a synonym.

DARAT, 761, 9<sup>b</sup>. *hostium*, the door.—DARADOR, 762, 9<sup>b</sup>. *hostiarius*, a door-keeper. [More correctly *dorat* and *doradur*; dôr, f. W. A.] Doras, dorus, m. Gaelic. Zeuss's conjecture, though supported by analogy, appears to be wrong. We have *daras* in O 349, 961, D 1871, 1985, and the plural *darasow* in D 3041. Found in Greek, German, Slavon, Sanscrit, &c.

DATHELUUR, 217, 7<sup>b</sup>. *concionator*, a speaker, orator. [*Concio* in ancient glosses is explained by *dadlt*, *datl*, *dadl*; more recently *dadl* and *dadyl* are found. Ancient Irish *dál*, 'curia, forum.' See also Gothic *mathl*, 'concio.'] Dadleuwr, 'a debater,' W. A more recent hand has added *dadylywr* in the margin.

DAUAT, 600, 9<sup>a</sup>. *ovis*, a sheep. [dafad, f. W.—davad, danvad, c. A.]

Ex. Daves, O 127; davas, O 2230; deves, D 894.

DEHOULES, 633, 9<sup>a</sup>. *aprotanum*, southernwood. [herba dextera.] See *Les*.

DELC, 328, 8<sup>a</sup>. *monile*, a necklace. [qu. for *celch*, the Armoric kelc'hen !]

DELE, 278, 7<sup>b</sup>. *antempna*, the yard (of a ship). [déléz, délé, f. A.]

DELEN, 670, 9<sup>a</sup>. *folium*, the leaf of a tree. [delien, pl. deliou, f. A.=duille, f. I., and dula, old Gaulish ; in the same way as den=duine, 'a man.' Welsh irregularly dalen, deil, f.] In modern Welsh usage *dalen*, f. *dalenau*, is 'a leaf of a book,' and *deilen*, f. *dail*, 'leaf of a tree.'

Ex. Delyow, pl. O 30 ; dylyow, pl. O 777 ; deyl, pl. O 250.

DEN, 18, 7<sup>a</sup>. *homo*, a man or woman. [dyn, W., which is also added to the MS. in a more recent hand.] den, A.—duinne, G. Recent plural *denes*.

Ex. O 94, 417, 475, &c.

DENEOIT, 599, 9<sup>a</sup>. *juvencus*, a steer. [dynawet, dynia-wed, 'a steer or heifer,' W.]

DENSHOC DOUR, 554, 8<sup>b</sup>. *lucius*, a lucy fish, a hake. [i. e. dentoc dour, =dentatus aquae.]

DENUNCHUT, 334, 8<sup>a</sup>. *advena*, a stranger. [Appears to be a corruption ; perhaps for *den areit*, 'homo qui advenit.'] Zeuss reads *ehut*, but I think I see *chut* ; it might be possibly *den an cuit*, 'a man of the wood.'

DESIMPIT, 395, 396, 8<sup>a</sup>. immediately. The more recent *desempys*, for which see the Grammar, p. 295. In the vocabulary it occurs in *cuscadur desimpit*, 'a lethargic man,' 'one who sleeps immediately,' and in *hun desempit*, 'lethargy.'

DET, 452, 8<sup>b</sup>. *dies*, day. [Better *ded*; dydd, m. W.—  
dez, deiz, m. A.]

Ex. Dyth, O 17, 20, 144; deth, D 723, 1497;  
dythyow, pl. D 2644.

DIAGON, 108, 7<sup>a</sup>. *diaconus* vel *levita*, a deacon. [The  
Latin *diaconus*, the surd usually becoming sonant  
in the middle of a word; as, *cugol*, cucullus;  
*ladron*, latrones; *ober*, opera, &c.]

DIALHYET, 766, 9<sup>b</sup>. *clavis*, a key. The reading of this  
word may be *dialhvet*, (*y* like the Saxon *p*.) and  
the meaning "unlock." There is apparently some  
confusion with the word *ahved*, which precedes in  
the MS. The verb *dyalwhethas* in R 1445, which  
I have translated 'unlocked,' is probably derived  
from this.

DIAYOL. See *Sach diayol*. Diafol, diawl, W.—diaoul,  
A.—diabhol, Gaelic. Recent forms, *diaul*, *dyallas*.

Ex. Deaul, R 2104, 2111; deawl, D 137;  
dyaul, R 132; dyowl, O 301;—pl. dewolow, R  
2277, 2302; dywolow, D 77, R 301; deulugy,  
R 2124, 2174. In imprecations, ioul, O 2700,  
R 1564, 2130; jawl, O 2527.

DIBER, 955, 10<sup>a</sup>. *sella*, a saddle. [dibr, m. A.] dibyr,  
m. W.

DIBERI, to eat. In CHOCH DIBERI. Débri, dibri, A.  
Cf. dybori, 'to browse,' W.

Ex. Inf. dybry, O 171, 208, D 625, 671, &c.  
dybbry, O 183, D 738, 744.

1st tense, debbraf, R 1685.

dybbryth, O 81.

deber, D 799.

2d tense, debres, O 175.

5th line, debro, O 200.

deppro, O 187, D 795, 800.

Imperative, dybreugh, D 763.

**DIOREFT**, 243, 7<sup>b</sup>. *inert*, sluggish. [crest, crestor, and dicrest, instead of creft, &c.] See *creft*, supra.

**DIFEID**, in **MORDIFEID**, 16, 7<sup>a</sup>. *pelagus*, the sea. [The unquiet sea, opposed to *spaven mor*.] Probably "desert, lonely," the Welsh *diffaith*; or "barren," *diffaeth*. See *Mordifeid*.

**DIFFENNOR**, 952, 10<sup>a</sup>. *excusator*, a defendant. [difwynwr, from difwyn, 'to defend,' W.] difenner, A. dic'houennour is also in use.

**DIHOG**, 130, 7<sup>a</sup>. *proavus*, a great-grandfather. [hengog, dipog, gurhhog, seem all to be compounded of cog (gurhhog = gurchog, and dipog = digog, qu. dichog?) a word unknown to the Welsh, which has *caw*, *canoes*, in the descending line; as *gorchau*, a descendant of the fifth degree; *hengaw*, ditto of the sixth. A grandfather is *gorhendat*.] The word is certainly *dihog* or *diwog*, not dipog, as Zeuss reads it: this was surmised by Tonkin, who conjectures a derivation from *diveth og*, 'twice a grandfather.' I do not find *og* in such a sense; he seems to make *og* equivalent to *oys* (P. 10, 1.), which was variously written *oydge*, *ooz*, *uze*, meaning 'age.'

**DILLAT**, clothes; dillad, pl. W.—dilad, m. A. See the next head.

Ex. Dyllas, O 368, 416, 2633, D 221, 2532; dylles, O 1925.

**DILLAT GUELI**, 804, 9<sup>b</sup>. *fulcra*. The Latin, which would signify "a bedstead," is obviously wrong, as was observed by Tonkin, who says "I should rather take it to be the bed clothes." See *Gueli*.

**DINAIE**, 909, 10<sup>a</sup>. *numus*, any coin. [diner, m. A.] Nūmīlum in the margin by a recent hand.

Ex. Dyner, D 505.

**DIOC**, 306, 8<sup>a</sup>. *piger*, a sluggard. [diawg, W.—diek, A.]

**DIOGEL**, 949, 10<sup>a</sup>. *securus*, sure, certain. [diogel, W. = di-go-gel.] Very often used in the Ordinalia adverbially, but rather to fill up a line than to enforce the meaning. Dyogel, O 2432, 2725; dyowgel, D 330; dyougel, D 897, R 2120; dyhogel, O 1143. It should have been inserted among the adverbs in the Grammar.

**DIOT**, 875, 10<sup>a</sup>. *potus*, 285, 7<sup>b</sup>. *potio*, beverage, drink. [diawt, diawd, diod, f. W.] Recent form *dewas*.

Ex. dywas, D 2980.

**DIOPENES**, 320, 8<sup>a</sup>. *dispendium* vel *dampnum*, hurt, loss. [The letter between *o* and *e* is like the Anglo-Saxon *th*. Unknown elsewhere; perhaps a corruption of *diormes*, the Welsh *dyormes*, 'vexation, trouble.'] It may be read *diotheves*, the Welsh *dyoddefus*, from *dyoddef*, 'to suffer.' In Pryce we have *diopenes*.

**DIPOG**. See *Dihog*.

**DISCEBEL**, 369, 8<sup>a</sup>. *discipulus*, a disciple. [From the Latin.] Pryce gives *disgibl*, and *desgibl*, as still in use. I do not find the singular, but the plural is of frequent occurrence, written dyskyblyon, D 1; dyscyblyon, D 69, 173, 462; dyscyblon, D 1258, but more commonly dyskyblon, D 457, 636, 677, R 884, &c.

**DISCLIEN**, 354, 8<sup>a</sup>. *plano*. [An instrument for planing? In Owen, *dysgloen*, a chip, shaving.] The word comes between *quaternio* and *diploma*, and must therefore refer to books or papers; perhaps a folder, or some tool for smoothing paper or parchment.

**DISCORUNAIT**, 393, 8<sup>a</sup>. *rabies*, madness. [Unknown elsewhere, and uncertain; perhaps connected with the Armoric *kurun*, f. thunder, making "thunder-struck," as in *folterguske*, q. v.]

- DISKIANT, 413, 8<sup>a</sup>. *insipiens*, foolish. [The Latin *sci-ens*, with *di* privative; or perhaps *dis*, as in *dis-larian*, *disliu*.] See *Skient*.
- DISLAIAN, 302, 8<sup>a</sup>. *infidelis*, disloyal, unfaithful. [From *laian*, 'faithful,' with *dis* privative; unknown in the other dialects.]
- DISLIU, 125, 7<sup>a</sup>. *deformis*, deformed.—487, 8<sup>b</sup>. *discolor*, discoloured. Used in both senses, *liu* meaning both 'form' and 'colour.' *disliw*, W.—*disliv*, A.
- DIURES, 300, 8<sup>a</sup>. *exul*, an exile. [Incorrectly written instead of *diuro* or *diuroet*; *divro*, *divroet*, A.—*difro*, W. compound of *di* and *bro*.] I hardly agree with Zeuss in his charge of incorrect copying. The final *s*, for *t*, might have crept in even after a vowel.
- DIPULEUIT, 24, 7<sup>a</sup>. *vertex*, crown of the head. [Cambr. hod. *Uwydd*, vortex, punctum radians, cum *divu*=*di-guo*, anc. Ir. *do-fo*; modern Welsh *dyo*.] The Welsh *Uwydd* is defined to be "a point to which any thing verges." Pryce prints *dipuleuint*, reading the Saxon *p* as a *p*.
- DIWOG. See *Dihog*.
- DOER, 12, 7<sup>a</sup>. *terram*, the earth. [*tir adayar*, a common formula in the Welsh laws; also in the *Mabingion*.] *dacar*, f. W.—*douar*, m. A. See *Trovedic doer*.
- Ex. Dor, O 64, 95, D 2441.
- DOR, 159, 7<sup>b</sup>. *gener*, a son-in-law. [*dawf*, W.] *daf*, *deuf*, *dof*, A.
- DOFERGHI, 571, 9<sup>a</sup>. *lutrius*, an otter. [*dourgi* and *ki-dour*, A.—*dobharchu* Gaelic, *ci* Welsh, *cu* Irish, 'a dog.'] *dwrgi*, *dyfrgi*, W. Literally water-dog.
- DOUR, 726, 9<sup>b</sup>. *aqua vel amnis*, water or river.—DOUER, 852, 10<sup>a</sup>. *aquam*. [*dwfr*, *dwr*, m. W.—

dour, m. A. from anc. *dubr.*] *Dofer*, in the preceding compound, is clearly the same word, and *dur* is given as a synonym. See the remark on *barf* and *baref*.

Ex. O 1666, 1685, 2790.

DOY, 467, 8<sup>b</sup>. *heri*, yesterday. [doe, W.—dec'h, dé-ac'h, A.] Recent form *de*.

DRAIN, 696, 9<sup>b</sup>. *spina*, a thorn.—DREIN, 693, 9<sup>a</sup>. *sentés*, thorns. draen, m. pl. drein, W. and A.

Ex. Dreyen, pl. D 2119, 2137, R 2557.

DREIS, 697, 9<sup>b</sup>. *vepres*, brambles or briars. [dryisien, dyrysien, f. W.—driss, anc. Ir.] drézen, dreizen, pl. dréz, dreiz, A. The Welsh *drysau* is perhaps nearer.

DROGGER, 405, 8<sup>a</sup>. *infamia*, reproach. [drygair, m. W.] From *droc* and *ger*, 'evil word.'

DROGGERIIT, 404, 8<sup>a</sup>. *infamis*, reproachful. [Termination *iit* is adjectival; generally *iat*, as in *sinsiat*, &c.] See *Gerit da*.

DROCH-OBEROR, 312, 8<sup>a</sup>. *maleficus*, a worker of evil. For the second part of the compound, see *Oberor*.

DROG, 319, 8<sup>a</sup>. *malum*, evil. [drwg, W. a different root from *tru*, 'unfortunate,' but the cognate Irish terms *drog* and *trog* are confounded in old MSS.]

Ex. Drog, O 416; drok, O 291, 1230. Droga, the superlative, in O 868.

DEUIC, 609, 9<sup>a</sup>. *draco*, a dragon. [Should perhaps have been written *draic*, the Welsh *draig*, f.]

DUIGLUN, 83, 7<sup>a</sup>. *renes*, the reins. [As in *duivron*, 'breasts;' *glun* is unknown elsewhere: qu. the Armoric *hunac'h*.] I think it is clearly the Welsh *clun*, f. 'hip or haunch,' and Armoric *klun*, f. 'the buttock.' The meaning is the same in Cornish; see *Penclun* in the Vocabulary, and in R 523.



DUIVRON. See *Chuit duivron* and *Bron*.

DUP, 481, 8<sup>b</sup>. *niger*, black. [du, W. dub, anc. Hib.]  
Recent form *diu*.

Ex. Du, O 1778, R 2101.

DUR, 852, 10<sup>a</sup>. *aquam*, water. See *Dour*.

DUY, 1, 7<sup>a</sup>. *Deus*, God. [duw, W.] doué, A.—dia, I.

Ex. Duv, R 1601; du, D 3028, but almost  
always *Deu*, as in O 105. Plural dewow, O 178,  
1818; duow, O 1840.

## E.

EBIL-HOERN, 767, 9<sup>b</sup>. *clavus*, a nail. [Epill, old Welsh.]  
ebill, m. W. Hoern (written apparently *hoera* in  
MS.) is 'iron'; the Welsh *haiarn*, m. We have  
*horn*, D 2719, and *horn*, D 2938. *Hoern* was  
added probably to specify the kind of nail, *ebil*  
meaning usually a 'peg.' See *Obil*.

Ex. Ebyl pren, 'a peg of wood,' D 2563;  
also in 2571, 2574.

EBOL, 518, 8<sup>b</sup>. *pullus*, a colt. [ebawl, ebol, m. W; from  
a root *ep*=*ech*, Irish.] Recent plural *ebilli*.

Ex. Ebel, D 177, 193, 321.

EGLOS, 743, 9<sup>b</sup>. *ecclesia*, a church. [eglwys, f.W.] From  
the Latin. Recent form *egliz*; pl. *eglysyou*.

Ex. D 333.

EHAL, 604, 9<sup>a</sup>. *pecus* vel *jumentum*, all manner of  
cattle. [May this be written for *chatal*, the Ar-  
morice word, the English *cattle*?] The English  
*cattle* is no doubt *chattel*, but its connection with  
*chal* is doubtful, unless Zeuss meant that the word  
was *chal*, abbreviated from *chatal*.

EHIDIT, 526, 8<sup>b</sup>. *alanda*, a lark. [For echidit, uchedydd, ehedydd, hedydd, m. W.—éc'houedez, m. A., with several corrupt forms, prefixing *al* and changing *z* to *r*.] One of the corrupt forms cited by Zeuss, *alc'houéder*, may be compared with the French *alouette*, and was perhaps borrowed from it. The Gloss *echdydd* added in the MS. The Welsh appears to be derived from *ehed*, 'flight,' rather than *uch*, 'high.' I write *ehidit* confidently, trusting the etymology and the Welsh analogy, rather than *evidit*, given by Zeuss, or Tonkin's *evidit*, though the Armoric would favour the latter form of the word.

EHOC, 541, 8<sup>b</sup>. *isicius* vel *salmo*, a salmon. [ehawc, old W., now eog, m.—éok, éog, éaug, m. A.]

ELERHC, 507, 8<sup>b</sup>. *olor* vel *cignus*, a swan. [alarch, m. W. A.] *Elerch* in Pryce.

ELESCHER, 92, 7<sup>a</sup>. *tibia*, the shin bone. [esgair, f. W.—esker, f. A. Ancient Welsh esceir. Sisillus esceir hir, (Sytsyllt long-shanks,) Giraldus Itin. Camb. 2, 2. All this makes the *el* suspicious.] Printed in Pryce *elesfer*.

ELESTREN, 665, 9<sup>a</sup>. *carex*, sedge, rush. [elestr, m.—elestren, f. W. A.] *Elester* is found in *strail elester*, matta, q. v. In Welsh and Armoric the meaning is the "flag or iris." Printed *elesbren* in Pryce.

ELGEHT, 50, 7<sup>a</sup>. *mentum*, the chin. [elgeth, f. W.—elgez, f. A.] Printed in Pryce *elgent*.

ELIN, 73, 7<sup>a</sup>. *ulna*, the elbow.—ELIN, 744, 9<sup>b</sup>. *angulus*, an angle. elin, m. W. These words are identical, "elbow" being used for "angle" in many languages. The word on its second occurrence being put between "church" and "altar," gives Zeuss occasion to conjecture that *angelus* was intended; and it is

likely that some confusion existed in the mind of the writer of the Vocabulary, from the resemblance of *el*, 'angel,' to *elin*, 'angle.'

Ex. Elyn, D 2310.

ELS, 141, 7<sup>a</sup>. *privignus*, a son-in-law. See *Altrou*.

ELSES, 142, 7<sup>a</sup>. *filiaster*, a step-son. (?) This is clearly the feminine of the preceding, and should have been rendered by *privigna*, as Zeuss remarks.

EMENIN, 847, 10<sup>a</sup>. *butirum*, butter. See *Amenen*.

EMPERUR, 166, 7<sup>b</sup>. *imperator*, vel *Cesar*, vel *Augustus*, an emperor. Welsh *ymherawdwr*.

Ex. Emprour, O 2053, R 1668; emperour, O 2055, R 1629.

EMPERIZ, 167, 7<sup>b</sup>. *imperatrix* vel *Augusta*, an empress. [Both this and the preceding from the Latin; termination *iz* from the Latin *ix*, or else for *es*.]

ENBIT, 10, 7<sup>a</sup>. *mundus* vel *cosmus*, the world. [bit = byd, m. W., with intensive particle.] béd, m. A.—bith, m. anc. Ir. Zeuss, p. 244. I think that *en* is rather the Cornish article, as in *anauhel*, supra. See *en tas*, O 1.

Ex. An beys, O 6; an bys, O 11, &c.

ENCHINETHEL, 245, 7<sup>b</sup>. *gigas*, a giant. [Compounded of the intensive particle *en* and *kinethel*, 'tribe, family.'] I doubt Zeuss's explanation, but have no better to offer. See *Kinethel*.

ENCOIS, 772, 9<sup>b</sup>. *thus*, frankincense. [*exans* (?), A., the French *encens*.] The resemblance with *encens* is small; the MS. may be read perhaps *entois*, from the Latin *thus*, which is *tuis* in Gaelic; *en* would be the article.

ENCOISLESTER, 774, 9<sup>b</sup>. *thuribulum*, a censer. [tus-lestar, anc. Ir.] llestr, m. W.—lestr, m. A. 'a vessel.'

With the change suggested in *cois*, we should have *toislester*, omitting the article ; very near the old Irish word.

ENEb, 749, 9<sup>b</sup>. *pagina*, a page of a book. [gwyneb, m. 'face,' W.—enep, 'opposite,' A.] Enap, enep, 'face,' in recent Cornish.

ENEDEREN, 64, 7<sup>a</sup>. *exstrum*, entrail. [Peculiar to the Cornish dialect.] This may be an Old English corruption of the Saxon *ineddhas* ; such a plural form as we have in *brethren* and *children* would make *innedheren*.

ENEF, 431, 8<sup>b</sup>. *anima*, the soul. [anim, anc. Ir.—éne, m. A.] en, W.—anam, m. Gael. Recent form *ena*. All from the Latin, or at all events connected with it.

Ex. Enef, O 479, 849, 1273, &c. Ene, O 1356, 1629, 1649, 2179 ; this appears to be done for the rhyme's sake. Pl. enevow, D 144.

ENGURBOR, 752, 9<sup>b</sup>. *patena*, a dish or plate. [Unknown elsewhere.] May this be *ciborium* ?

ENLIDAN, 649, 9<sup>a</sup>. *plantago*, plantain. [hédldan, hélé-dan, m. A.]

ENNIU, 823, 9<sup>b</sup>. *commissura*, a joining, a seam. [Unknown elsewhere.] If we read *euniou*, which is probable, we may compare this with the Gaelic *aonachd*, f. 'union,' or Welsh *uniad*, m. from *uno*, 'to join.'

ENTREDES, 474, 8<sup>b</sup>. *cauma*, swoon, lethargy. [*Entre* appears to be intensive, and *des*=tes, 'warmth,' see *intesa*, anc. Irish.] The conjecture hazarded by Zeuss is hardly satisfactory.

ENVOCH, 37, 7<sup>a</sup>. *facies*, the face. [*en* intensive, and *voch*, the Welsh *boch*, f. 'the cheek.'] I believe here too we have the article. Cf. the Latin *bucca*.

ER, 494, 8<sup>b</sup>. *aquila*, an eagle. [eryr, erydd, m. W.—er, érer, m. A.] Recent plural *erieu*.

Ex. O 133.

ERIEU, 36, 7<sup>a</sup>. *timpus*, the temple of the head. [Unknown elsewhere; the Armoric has *ividik*, m.] The word may be read *erleu*, allied to the Welsh *arlais*, pl. *arleisian*, m.

ERP, 719, 9<sup>b</sup>. *ager*, a field. [ero, (erf, erv), m. 'a furrow,' pl. irvi, A.] erw, f. W.—ervum, arvum, Latin. Found in the form *ereu*, in *gunithiat ereu*, q. v. The word is certainly *erp* in the MS., but there can be no doubt that *p* is the letter meant.

ESCOF, 102, 7<sup>a</sup>. *episcopus*, a bishop. [esgob, W.—eskop, A.—anc. Ir. epscop, now easbog.] Recently ispak.

Ex. Epscop, O 2614, 2655, &c.; pl. epscobow, D 2005.

ESCOF, 755, 9<sup>b</sup>. I have some hesitation about inserting this word; Lhuyd does not notice it, and Zeuss reads only a letter or two of the Latin equivalent, but suggests very doubtfully *lester*. I think the word in the MS. is *lefiste*, which may probably be a corrupt reading of the barbarous Latin *lepista*, 'a broad cup like a shell,' supposed from the Greek λεπαστή. As the word comes immediately after *candelabrum*, it may mean a 'snuffer pan,' and may be derived from *scyphus*, or from the English *scoop*; or else from *cup*, with *es* meaning 'lower,' an under-cup: cf. the Welsh *isradd*, 'a lower degree,' *iswerth*, an 'under-sale.'

ESEL, 22, 7<sup>a</sup>. *membrum*, a limb. [asil, anc. Ir.] esill, W.—ézel, izel, m. pl. izili, A.

Ex. Esely, pl. O 2735; ysyly, O 1797, D 1733.

ESKIDIEU, 816, 9<sup>b</sup>. *sotulares*, shoes. [esgidiau, pl. W.] Tonkin says, "shoes open above, such as the tin-

ners use." The recent plural form was *eskitias*, from a singular *esgiz*. The Welsh *esgid* is feminine. Is this the English *skid*?

ESTREN, 551, 8<sup>b</sup>. *ostrea* vel *ostreum*, an oyster. [histr, m. histren, f. A.]

EUHIC, 581, 9<sup>a</sup>. *cerva*, a stag. [ewig, W.] See *Loch euhic*.

EVIDIT. See *Ehidit*.

EPINCARN, 97, 7<sup>a</sup>. *ungula*, the hoof of a beast. [Compound of *euvin*, 'nail,' and *carn*, 'hoof.']

EUITER, 148, 7<sup>a</sup>. Occurs in *eviter abard tat*, "patruus," an uncle by the father's side; followed by *abarh mam*, "avunculus," by the mother's side. [ewythyry, W.—éontr, A.] See *Parth*.

EUNHINSIC, 400, 8<sup>a</sup>. *justus*, just, upright. [Compounded of *eun*, 'right,' and *hins*, 'a way,' the Welsh *hynt*.] See *Camhinsic*.

EURE, 223, 7<sup>b</sup>. *aurifex*, a goldsmith. [From *eur*, 'gold,' the termination *e* having the force of an appellative, as in *idne*, q. v., like the Welsh *ai*. See Zeuss, p. 799.]

EUVIN, 78, 9<sup>a</sup>. *unguis*, finger or toe-nail. [ewin, f. W. ivin, m. A.]

EUYNOC, having claws or nails, the Welsh *ewinawg*. See *Kenin euynoc*.

EYTHINEN, 695, 9<sup>a</sup>. *ramnus*, furze. [eithinen, W, 'furze.' We have also eiryren, f. W.—irinen, hirinen, f. A. 'a prickly plum.'] Recent forms *eithin*, *ythron*.

## F.

FADIC, 299, 8<sup>a</sup>. *profugus*, a fugitive. [ffoedig, W. from *ffoad*, 'flight,' which is from the verb *ffo*, 'to flee.']

FAIDUS, 123, 7<sup>a</sup>. *formosus*, beautiful. [faézuz, fézus, A. "surpassing," in words: Cornish "in beauty."] Also fézus in Légonidec. In Welsh *ffaethus* is 'luxuriant.'

FALBUN, 523, 8<sup>b</sup>. *falco* vel *capum*, a falcon. [Put for *falthun*. In Armoric, falc'houn or falc'han, m.] Pryce gives Talbum, and renders it 'capon;' probably a misprint.

FELLET, see *Guinfellet*.

FELLORES, 255, 7<sup>b</sup>. *fidicina*, a female fiddler. This word, coming after *harfellow*, 'fidicen,' is apparently abbreviated, for *harfellores*: but Zeuss cites the Welsh *filores* with the same signification, derived from the English *fiddler*. See *Harfellores*.

FENESTER, 760, 9<sup>b</sup>. *fenestra*, a window. [ffenestyr f. W. —fenestr (?) A.] No doubt borrowed from Latin.

FENOCHEL, 635, 9<sup>a</sup>. *feniculum*, fennel. [Borrowed from Latin.] ffenig, m. W.

FER, 91, 7<sup>a</sup>. *crus*, the leg. Ber, f. W. Cf. ffër, m. the ankle, W.

FERHIAT, 297, 8<sup>a</sup>. *fur*, a thief. [Unknown elsewhere.] The termination is the usual form of the agent, as in *cheniat*, &c. I do not know the verb; possibly an awkward loan from the Latin.

FIC BREN, 689, 9<sup>a</sup>. *figus*, a fig-tree. The Latin word borrowed. The Welsh has *ffigysbren*, m. the Armoric *fiézen*, f.

FIOL, 872, 10<sup>a</sup>. *ciffus*, a cup. [ffiol, W.—fiol, A. the French fiole. Cf. Gr. φιάλη, phiala.] We may add our *vial* or *phial*.

FIRMAMENT, 8, 7<sup>a</sup>. *firmamentum*, the firmament. Ffur-fafen, f. W. In the margin *fyrvav*. From the Latin.

FLAIR, 773, 9<sup>b</sup>. *odor*, a smell. [fler, fléar, m. 'a stink,' A. *flerius*, in Buhez, 'fetid.'] fflair, f. W. Always taken in a bad sense.

Ex. Verb, Flerye, O 2707, R 171; fleyye, D 1566.

Subst., Fleyyingy, 'the smell,' R 2133.

Fleryys, 'a stinkard,' D 1890, 2739.

Adj., Flerys, 'fetid,' O 945.

FLAM, 450, 8<sup>b</sup>, and 881, 10<sup>1</sup>. *flamma*, a flame. Fflam, f. W.—flamm, m. A. Borrowed from Latin or English.

Ex. O 2637.

FLOGH, 197, 7<sup>b</sup>. *puer*, a child. FLECHET, 134, 7<sup>a</sup>. *liberi*, children. [floc'h, A. 'a page.'] The word seems peculiar to Cornish; the Armoric expression signifies rather "the esquire," "the armourbearer," than "the page." It could hardly be connected with "child."

Ex. Flogh, O 300, 390, 397, 647, 664, &c.

Flehes, pl. O 932, 1258, D 2643; fleghys,

O 1553, 1575; flehas, O 975.

Flehysygow, pl. 'dim,' O 1868. See the note in p. 208, voc. II.

FLURRAG, 275, 7<sup>b</sup>. *prora*, the prow of a ship. [fflureg, f. W.—araok, diaraok, m. A.] The Armoric word is the Cornish adverb *arak*, *arag*, 'forward,' used sometimes as a substantive. See the Grammar, p. 293. I think *flur rag* is "the floor forward."

FODIC, 303, 8<sup>a</sup>. *felix*, happy. [fodiawg, W. from a substantive *favd*.]

FOL, 417, 8<sup>a</sup>. *stultus*, a fool. [foll, W.—foll, A.—fou, folle, Fr.] Used both as a substantive and an adjective.

Ex. Fol, R 950, 953, 973, 2182.

Folneth, 'folly,' R 961.



FOLTER GUSKE, 394, 8<sup>a</sup>. *freneticus*, frantic. [Connected with foultr, foueltr, foeltr, m. A. 'a thunderbolt.' See *discorunait*.] Cf. the French *foudre*, and the Latin *fulgur* and *fulmen*. The meaning would be "thunder-sleep," or made lethargic by thunder. Tonkin suggests "folly-struck;" he (or Pryce) also pretends to correct Lhuyd, reading *folt* instead of *folter*; but the mark for *er* is perfectly clear over *t* in the MS.

FORD, 709, 9<sup>b</sup>. *via*, a way. [*ffordd*, f. W.] *Hebford* occurs in the vocabulary immediately after, with the equivalent *inviām*. *Ford* in Celtic appears to be confined to a way by land, as in the Germanic dialects, to one by water; but the root, which is *fahren* in German, appertains to both. Recent form *ferdh*, pl. *furu*, *varas*.

Ex. Forth, O 699, 713, 1677, D 2294. Abbreviated to *for* in D 2418, for the sake of rhyme; and in R 2324 without such motive.

FORN, 911, 10<sup>a</sup>. *fornax* vel *clibanus*, an oven. [*ffwrn*, m. W.—forn, foun, f. A.] From the Latin.

FOSANEU, 815, 9<sup>b</sup>. *calcias*, breeches. [For *hosaneu*.] See *Hos*.

FREG GANS GUR, 209, 7<sup>b</sup>. *uxor*, a wife. See *Greg*.

FRIIC, 30, 7<sup>a</sup>. *naris*, the nostril. [*ffroen*, f. W. nostril.—*fri*, m. A. 'nose.'—*srón*, anc. Ir.] Zeuss reads *fruc*, but would prefer *frui*. I think I see *friic* in MS. In Armoric the nostril is expressed by *fron*, or *fren*, f.; *friek* is 'large-nosed.'

FROT, 732, 9<sup>b</sup>. *alveus*, a channel or strait. [*frwd*, f. W. 'a stream;'—*sruth*, anc. Ir.] *sruth*, m. 'a current,' Gaelic. The word is probably the Latin *fretum*, Danish *fjord*; our *frith*.

FRUIT, 679, 9<sup>a</sup>. *fructus*, fruit. [*ffrwyth*, m. W.—*fronez*, m. A.] English.

FUELEIN, 646, 9<sup>a</sup>. *absintium*, wormwood. [vuélen, huélen, uc'hélen, f. A.] The Armoric word means "elevation;" with the addition of *c'houêrb*, 'bitter,' the plant is signified. The old Armoric was *huzélen*, which Légonidec derives from *huzél*, 'soot:' probably from its bitterness. The Welsh form is *chwerw lys*, 'bitter plant.'

FUNTEN, 735, 9<sup>b</sup>. *fons*, a fountain. [fynnawn, f. W. a foreign word.] I am not quite satisfied by Garnett's examples that *ffynnon* is originally Celtic. At all events *funten* must be an adoption from English. Recently *fenton*, pl. *fentinio*.

Ex. Fenten, O 771, 1845.

FUR, 414, 8<sup>a</sup>. *prudens*, prudent. [fur, ffur, W. A.] See *Guasbathor fur*. Recent form *fîr*.

Ex. O 1638, D 1194. Adverbially D 1737.

FURF, 488, 8<sup>b</sup>. *forma*, form. [Usual change of *m* to *f*.] *ffurf*, f. W.

## G.

GAHEN, 631, 9<sup>a</sup>. *simphoniaca*, henbane. [Not found elsewhere.]

GALLUIDOC, 244, 7<sup>b</sup>. *potens*, able, potent. [A derivative from *galluid*, substantive, which is from the verb *gallu*, 'to be able;' like *chefuidoc*.] Galloudek, A. Recent forms *gallos* and *gallosek*.

Ex. Gallosek, O 1494, D 157, R 752; gallosek, R 108.

Gallos, D 1601; gallus, O 2287, 'power.' In O 70, galloys, for the rhyme.

GANS, 'with;' occurs in *Gur gans grueg*, q. v. and written *cans* in *Greg cans gur*. Frequent in the Dramas, meaning "with" and "by." See Grammar, p. 298.

GARAN, 498, 8<sup>b</sup>. *grus*, a crane. [garan, f. W. A.] Cf. the Greek γίπαρος.

GARTHOU, 345, 8<sup>a</sup>. *stimulus*, a goad. [garthon, m. W.—Gothic *gaza*, old Germ. *gart*; whence *garti*, 'a sceptre'; *gerta*, *gertia*, 'a rod'; now *gerte*.] Found under the form of *gerthi* in a Welsh gloss (p. 1094 Z.) The Cornish word may perhaps be read *garthon*, as in Welsh. Diefenbach enumerates the English *yard* and *gad* among the allied words.

GAUHOE, 308, 8<sup>a</sup>. *parasitus*, a parasite. [Corrected to *gouhoc*, and the same as *gouhoc*, a liar, from *gau*, *gou*; anc. Ir. *gau*, *goo*, *gô*.] See *Gouhoc*.

GAVAB, 587, 9<sup>a</sup>. *capra* vel *capella*, a goat. [gafr, f. W.—gavr, gaour, f. A.—gabar, f. I. The Latin caper.] Recent plurals, *gever*, *gour*.

Ex. Gaver, O 126.

GEAWELL, 353, 8<sup>a</sup>. *evangelium*, the gospel. [aviel, m. A. corrupted from *evangel*.]

GELVIN, 508, 8<sup>b</sup>. *rostrum*, the beak of a bird. [Old Welsh *geluin*, now *gylfin*, *gylfant*, *gylf*, m.]

GENAU, 42, 7<sup>a</sup>. *os*, the mouth. [genou, m. A., from Irish and Welsh *gên*, f. *genau*, a plural form used by the Welsh for mouth, i. e. lips.] Recent pl. *genuow*. Cf. γένος, the jaw, and γένειον, the chin.

Ex. Ganow, D 1500.

GER, a word: in *Drocger* and *Gerda*.

Ex. O 170, 1455, 1908; pl. Gerryow, D 2468.

GERDA, 403, 8<sup>a</sup>. *fama*, fame. [i. e. a good word, as in the Welsh *geirda*, m.]

GERIITDA, 402, 8<sup>a</sup>. *famosus*, famous. [The same, with adjectival *tit*; see *Drogeriit*.

GEUELHOERN, 781, 9<sup>b</sup>. *muncitorium*, snuffers. [Lit. pin-cers of iron, *gefail haiarn* W.] Diefenbach connects *geuel*, the Welsh *gefail*, with Latin *geminus* (*gemellus*), rather than with *gof* and *govel*. Cf. W. *gefell*, 'a twin.' The Rev. Mr. Williams derives *gefail* from the verb *gafaelu*, 'to seize,' 'grasp.'

GHEL, 617, 9<sup>a</sup>. *sanguisuga*, a leech. [gel, gell, gelen, geleu, f. W.—gwélaouen, gwéléouen, f. A.] The Gaelic is *giol*, f., but having nearly the same pronunciation as in Welsh.

GLAN, 730, 9<sup>b</sup>. *ripa*, a bank. [glan, W.—glann, klann, f. A.] Used as a 'side' in R 522.

GLAS, 59, 7<sup>a</sup>. *stomachus*, the stomach. [Peculiar to the Cornish.] The word occurs in D 2716, 3074; in both cases as an imprecation, "vengeance in thy maw."

GLASTANEN, 673, 9<sup>a</sup>. *quercus* vel *jlex*, the oak, the scarlet oak. [glasdonen, f. W.—glastennen, f. glasten, glazten, m. A.—*glās* in Welsh "green."] *Glastan* is given in Pryce as the modern Cornish; it is merely the general substantive with omission of *en*, as in Armoric. *Dar* is given in the MS. as a synonym.

GLAU, 437, 8<sup>b</sup>. *pluvia*, rain. [gwlaw, W., from which we have *gwlyb*, 'wet,' and *gwlych*, 'moisture.'—glav, glað, m. A.]

Ex. Glaw, O 23, 1028, 1076, 1092, 2488.

GLÉSIN, 652, 9<sup>a</sup>. *sandix*, the herb woad. [glesyn, 'any thing blue,' from *glās*, W.]

GLIBOR, 476, 8<sup>b</sup>. *humor*, moisture. [gwlybwr, m., a liquid, from gwlyb, W.—glébor and gלבder, f. from gléb, glub, A.] The town of Ulubræ, mentioned by Cicero in Lit. Fam. vii. 18, appears to have

been in a moist situation, from the allusion to frogs. The English *glib* is from this word.

GLUAN, 829, 9<sup>b</sup>. *lana*, wool. [Put for *gulan*; gwlan, m. W.—wlan, Slav.—vilna, Lithuan.—lana for *vlana*, Lat.] Recent form *glawn*.

GLUT, 362, 8<sup>a</sup>. *gluten*, glue. [glyd, m. W.—glúd, m. A.]

GOD, 575, 9<sup>a</sup>. *talpa*, a mole. [gwádd, f. W.—gôz, f. A.] Probably *godh*: in recent Cornish *godh dhar*. *Twerch daear* is a common Welsh name for a mole.

GODEN TRUIT, 95, 7<sup>a</sup>. *planta*, the sole of the foot. [*God*, or *goden* is unknown elsewhere.] Zeuss has overlooked the Welsh *gwadn*, m. See *Truit*.

GOF, 219, 7<sup>b</sup>. *faber vel cudo*, a smith. [gôf, m. W. A.] gobha, Gaelic. See Walter Scott's *Gow Chrom*, and the renowned blacksmith of Ispahan, *Gava*, the conqueror of Afrasiab.

Ex. D 1695, 2712, 2724.

GOFAIL, 220, 7<sup>b</sup>. *ofinitiva*, a smithy. [Latin should be *officina*: gefail, W.—gôfel or gôvel, f. A.]

GOITKENIN, 659, 9<sup>a</sup>. *hermodactula* vel *tilodosa*, dog's bane, wild or meadow saffron. [Fortasse pro *guitkenin*, *guidkenin*, 'algium arboris,' ni subest *goit*, *goys*, Pass. "sanguis."] I should be inclined to derive the word from components equivalent to the Welsh *coed*, 'a wood,' and *cennin*, 'a leek.'

GOIVEN, 84, 7<sup>a</sup>. *nervus*, a nerve. [Unknown, unless corrupted from *colmen*, 'a knot.' An ancient Irish gloss is *colmene*, *nervus*.] The Welsh *gewyn*, m. 'a sinew,' or else *gieuen* f. *gianu*, pl. will be the analogous form. I believe *ieyw* in D 2681, is=*goiv*. Pryce gives *geyen* as a recent form.

GOLOU, 448, 8<sup>b</sup>. *lux*, light. Goleu, m. W.—goulou, m. A.

Ex. Golow, O 786, 2260, D 79, 609.

GOLLOULESTER, 776. 9<sup>b</sup>. *lampas* vel *lucerna*, vel *laterna*, a lamp. [A light vessel.] See *Encoislester*.

GOLS, 32, 7<sup>a</sup>. *cesaries*, a head of hair. [gwallt, m. W.—falt, m. Ir.]

GOLVAN, 511, 8<sup>b</sup>. *passer*, a sparrow. [golfan, m. W.—golvan, golven, m. A.] Recently *gylvan*.

GONIDOC, 844, 10<sup>a</sup>. *minister*, a servant. [gweinidog, W.—gonidek, gounidek, A. From gweinid, W. gonid, gounid, A. 'service.'] See *Gunithiat*.

GORPFEL, 611, 9<sup>a</sup>. *coluber*, a snake. [Not found elsewhere.] May not this be a compound like *guifil*, the Welsh *gwyddfil*? gorth may be *gwardd*, 'forbidden,' or *gordd*, 'fierce,' or *gwyrd*, 'green.'

GOSCOR, 136, 7<sup>a</sup>. *familia*, a family. In the MS. we have *goscordi teilu*. Tonkin (in Pryce) reads *goscorthi*; but Zeuss correctly divides *goscordi pi teilu*, meaning 'goscordi or teilu.' See *Coscordi*.

GOTH, 427, 8<sup>b</sup>. *superbia*, pride.—GOTHUS, 426, 8<sup>b</sup>. *superbus*, proud. [goth, m. W.]

Ex. Goth, D 381.

Gothys, O 899, 2221.

GOUHOC, 421, 8<sup>b</sup>. *mendax*, a liar. From *gow*, 'a lie,' occurring in O 180, R 1392, 1419, and elsewhere. Welsh *gau*, m. Gaelic *gab*, m. Armoric *gab*, *gaou*. The Welsh analogous form is *geuog*. It is probably the same word which is rendered *parasitus* in the MS., the idea being "deceit" generally. See *Gauhoc*.

Ex. Gowgyon, plural, R 1478, 1510.

GOUILES, 632, 9<sup>a</sup>. *avadonia*. [Perhaps we may compare this with the Armoric *louzaouen-ar-gouli*, 'herba vulneris.' See *Guyles*.] I do not know the Latin word *avadonia*, nor do I know *libestica*, given in the MS. as the equivalent of *guyles*, which Pryce's book renders "liquorice." It is the Welsh *gwylys*.

GOULEVERIAT, 422, 8<sup>b</sup>. *falsidicus*, a teller of lies. [From *gow*, 'a lie,' and *lavar*, 'to speak.' See *Gwilveriat*. *Gað* or *gaou*, 'false, lying,' A.]

Ex. *Gow*, D 600, 1729; *gou*, R 1393; pl. *geuan*, O 1338. Query *gousesow*, in D 885, given in Pryce as a plural of *gow*.

GOUPAN, 625, 9<sup>a</sup>. *tinea*, a moth. Zeuss reads *gouthan*, and compares it with the Welsh *euddon*, a plural word meaning "mites." But I think the word must be *Gouvan*, the copyist having made no distinction between *p* and *p*. The Welsh equivalent is *gwyfyn*, m. Tonkin read *goyan*. If the reading of Zeuss be preferred, the Welsh analogue will be *gwiddon*.

GOYF, 462, 8<sup>b</sup>. *hyemps*, winter. [Or *gaiſ*, as *kyniaſ* for *kyniaſ*: *gaem*, *gaim*, *gayaf*, W.] The Welsh is now *ganuaf*, m. The recent Cornish was *guan* or *gwan*.

GRAT, 770, 9<sup>b</sup>. *gradus*, a stair or step. [*grâdd*, m. W.] From the Latin word.

GRAVIO, 365, 8<sup>a</sup>. Occurs in *collel gravio*, "scalprum vel scalbellum." Zeuss supposes an error for *gravior*; but it seems unnecessary. In Pryce we find a verb *gravia*; in D 3156, *gravys*, 'cut or carved.'

GRAVIOR, 363, 8<sup>a</sup>. *sculptor*, a carver. [Perhaps a foreign word, but see the Welsh *craſu*, 'to scrape.'] There can be little doubt that the Cornish word is foreign, like our "engraver," but the root *grab* has a hundred modifications. See Diefenbach, vol. II. p. 419-423.

GREG CANS GUR, vel FREG, 209, 7<sup>b</sup>. *uxor*, a wife. [Literally, "woman with a man."] A periphrasis which might be required in a vocabulary to define a married woman. In French such a periphrasis

would be necessary. *Gur* and *greg* are allied to *vir* and *virago* or *virgo*.

Ex. Gurek, O 265, 975, 2172; pl. guraget, O 976. In all these cases, and I think generally, the Cornish word means "wife," while "woman" is represented by the word *benen*. In Welsh I do not think the distinction is so clearly maintained. *Freg* is given as equivalent to *greg*.

GRELIN, 740, 9<sup>b</sup>. *lacus*, a lake. [Water for a flock, compounded of *gre*, 'a flock,' and *lin*, 'a lake,' as in *pisc-lin*.] *Lyn* occurs in Mount Calvary, 221, 3. *an goys ha'n lyn annotho del deveras*, 'the blood and the water from him as it dropped.' See Welsh *Ulyn*; Gaelic *linne*, f.; Irish, *lin*. *Gre* would be from the Latin *grex*; the Gaelic has *greigh*; Manks *griaght*; Welsh *gre* f.

GRONEN, 685, 9<sup>a</sup>, and 913, 10<sup>a</sup>. *granum*, any sort of grain. [grainne, anc. Ir. gronyn, m. W. greñnen, f. A.]

GROU, 736, 9<sup>b</sup>. *harena*, sand. [graian, graean, m. W.—groan, grouan, m. A.] *Gro* in Welsh means 'a pebbly beach.'

Ex. O 2756. I am not sure whether we have here *grow* or *growyn*.

GRUAH, 210, 7<sup>b</sup>. *anus*, an old woman. [gwrach, W.]

GRUD, 35, 7<sup>a</sup>. *maxilla*, jaw. [grudd, W.—gruad, anc. Ir.] The Gaelic *gruaidh* is 'the cheek.'

GRUEG, 205, 7<sup>b</sup>. *mulier*, a woman. [gwraig, W.—grouek, grek, A.] The form is more commonly *gurek*, but we have *gruek* in R 227. See *Peus gruec*, 'a woman's cloak.'

GRUEITEN, 686, 9<sup>a</sup>. *radix*, a root. [gwreiddyn, m. W.—grisien, grouien, gourien, grien, f. A.] Recent form *guredhan*.

Ex. Gurythyow, pl. O 687, 782, 802.



GRUGIS, 792, 9<sup>b</sup>. *cingulum* vel *zona* vel *cinctorium*, a girdle or sash. [gregys, gwregys, m. W.—gouriz, grouiz, m. A.] The word is written *Grug*°; Zeuss reads it *grugus*; Tonkin read *grugis*, probably from the analogy with Welsh.

GUAF, 120, 7<sup>a</sup>. *castus*, chaste. [Unknown; in A. gwaf, m. is 'a lance.']

GUAHALEGH, 175, 9<sup>b</sup>. *satrapa*, a peer, a satrap. [Unknown; *gwahardai* in Welsh is 'prohibition.' Guehelyth, f. W. a 'lineage or race;' but the conjecture is little better than Zeuss's; the Rev. R. Williams suggests *gwalch*, 'a hero,' W.]

GUAILEN RUIFANAID, 164, 7<sup>b</sup>. *sceptrum*, a royal sceptre. See below for *Guaylen*, 'a rod,' and *Ruifanaid*, 'kingdom.'

GUAINTOIN, 459, 8<sup>b</sup>. *ver*, the spring. [Old Welsh forms are *guiannuin*, *guahanuyn*, *guayanuhin*, *guician-nun*; now *gwanuyn*, m. from the substantive *gwaint*, 'smart, vigorous.' Cf. *wanton*, English.] The recent Cornish form was *Guainten*.

GUAN, 377, 8<sup>a</sup>. *debilis*, weak. [gwan, W. A.] fann, Gael. Cf the English *wan*.

Ex. O 855, 2482, D 1334, R 132.

GUAN A SCIENT, 387, 8<sup>a</sup>. *energuminus*, possessed with a devil. The literal meaning is certainly "weak of mind." See *Skient*.

GUAR, 53, 7<sup>a</sup>. *collum*, the neck. [gwar, f. 'nape of neck,' W.—in A. *gwar* is 'bent' or 'a bend.']

GUARAC, 355, 8<sup>a</sup>. *diploma*, a charter, patent. [Perhaps *gwarek*, *goarek*, A. 'a bow,' from the verb *gwara*, *goara*, 'to bend.'] Certainly from *gwara*, 'to bend,' and if there be no mistake, *diploma* means a 'folded' or 'bent' document. Lhuyd gives *guarrak*, 'arcus,' p. 241, and derives the word from the

Latin : we have *gwyraw*, 'to bend,' in Welsh, as well as *gwarwy*, m. 'a bend,' *gwary*, m. 'a bow.'

Ex. Guarak, O 1244, a 'bow.'

GUASBATHOR FUR, 242, 7<sup>b</sup>. *sollers*. The Latin gives the equivalent of *fur* only : as Zeuss observes, it should have been *numularius servus sollers*. See *bat* and *bathor*. *Guas* occurs frequently ; see O 544, 887. In plural *guesyon*, D 615, 1299.

GUATHEL, household stuff ; Tonkin's reading of the word, which is written *gut'hell* in the MS. See *Guthel*.

GUAYLEN, 681, 9<sup>a</sup>. *virga*, a rod. [gwialen, f. W. A.]

Ex. Guelen, O 1444, 1729 ; guelan, O 1676 ; pl. guel, O 1739, or guellynny, O 1791 ; guellynny, O 1931, D 1390.

GUEDEU, 206, 7<sup>b</sup>. *vidua*, a widow. [gweddw, W.—fedb, anc. Ir.] The primary signification of *gweddu*, which is 'marriageable,' and its certain connection with *gweddu*, 'to marry,' from which the English 'wed' appears to be derived, induces a doubt as to the usual, and, at first sight, obvious derivation of 'widow.'

GUEID, 230, 7<sup>b</sup>. *opus*, work. [gweith, W. from gweithio, to 'work.']

Ex. Gwyth, f. O 2572, D 383, 3029.

GUEIDVUR, a workman, in GUEIDPUR ARGANS, 224, 7<sup>b</sup>. *argentarius*, a workman in silver, GUEIDUR COBER, 225, *erarius*, a workman in copper, and PEIDPUR TI, 232, *architectus*, a builder ; all formed from *Gueid* by the usual addition of *zur* for *gur*. Gweithiwr, W.

Ex. Guythor, O 2331.

GUEIN, 818, 9<sup>b</sup>. *vagina*, scabbard. [gwain, f. pl. gweinau, W.—gouin, gouhin, m. A.]

Ex. Gwon, D 1156.

GUÉLI, 799, 9<sup>b</sup>. *lectum* vel *lectulum*, a bed. [gwely, m. W.—guélé, m. A.] Recent plural *gueliau*.

Ex. Gueily, O 2127; guyly, O 654, D 2203.

GUEN, 721, 9<sup>b</sup>. *campus*, a plain, a field. [gwawn, f. frequently found in the book of Llandaff, W.—gueun, A. in Buhez. Cf. Germ. *fani*, *veen*, *hohes veen*.] The modern Welsh form is *gwawn*. Recent Cornish *gân*, pl. *gunians*.

Ex. Gwon, D 1544; goon, D 1552.

GUENENEN, 528, 8<sup>b</sup>. *apis*, a bee. [gwenynen, f. W.—gwénanen, f. A.] Recent form *guanau*. Derived from verb *guene*, 'to sting or pierce.' See *guenys*, D 2376, and *guanheys*, O 1756.

GUENNOL, 510, 8<sup>b</sup>. *hirundo*, a swallow. [gwennol, f. W.—gwénnéli, gwénnili, f. A.—fannal, anc. Ir.] In Pryce the word is translated 'sparrow;' the form *guenbol* is also given, and the derivation "white belly" attributed; this is analogous to the Gaelic *gealbhonn*.

GUENOIN-REIAT, 311, 8<sup>a</sup>. *veneficus*, a poisoner. [Poison-giver, Welsh *gwenwyn roddiad*.] See *Reiat*.

GUENPUIT, 411, 8<sup>a</sup>. *sagax* vel *gnarus*, sagacious, skilful. [Perhaps *guerunuit*, the Welsh *gorwydd*, with the intensive particle.] Pryce suggests "a white or fair wit."

GUERET, 13, 7<sup>a</sup>. *humus*, the ground. [gweryd, m. W.]

GUERN, 280, 7<sup>b</sup>. *malus*, a mast. [gwernen, W.—gwern, f. A.] Made of alder tree?

Ex. R 2331.

GUERNEN, 676, 9<sup>a</sup>. *alnus*, an alder tree. [gwernen, f. W. A. Old Gaulish *vern* in Vernodubrum, a river of Gallia Narbonnensis, Pliny, iii. 4.] gwern, m. A.—fearn, m. Gaelic.

GUESHEVIN, 174, 7<sup>b</sup>. *primas*, a primate. [Unknown.]  
Tonkin reads *gueshevin*, but the *b* is clear.

GUEUS, 48, 7<sup>a</sup>. *labia*, the lips. [gweus, gwefus, f. W.—  
gweûz, gwez, geûz, A.]

GUHIEN, 530, 8<sup>b</sup>. *vespa*, a wasp. [Unknown elsewhere.]  
Perhaps from *guene*, 'to sting,' like *guenenen*.  
Lhuyd, p. 241, makes this feminine.

GUHIT, 162, 7<sup>b</sup>. *nurus*, a daughter-in-law. [gwaudd,  
W.—gouhé, gouhez, A.] Recent form *guhith*.

GUIAT, 824, 9<sup>b</sup>. *tela*, cloth woven. [gwead, m. W. 'a  
weaving.'—gwiad, A.] From the verb *guia*, 'to  
weave.'

GUIBEDEN, 537, 8<sup>b</sup>. *scinifes*, a gnat. [gwibedyn, groyd-  
bedyn, gwybedyn, m. in Mab.] gwiban, f. gwibed,  
pl. W.

GUIGGUB, 266, 7<sup>b</sup>. *mercator* vel *negotiator*, a merchant.  
[gwicawr, 'a pedlar,' W.]

Ex. Guycoryon, D 331; guykcoryon, D 1304,  
both plurals.

GUID, 85, 7<sup>a</sup>. *vena*, a vein. [gwyth, m. W.—gwazen,  
gwazien, f. A.] gwythien, gwythen, f. W.

GUIDEN, 347, 8<sup>a</sup>. *cutulus*. I do not know the Latin  
word; it may be intended for *cultellus*, and would  
signify some kind of knife, coming as it does after  
implements of agriculture. Zeuss gives it as un-  
known. I have received a more probable con-  
jecture from the Rev. R. Williams, who suggests  
*catulus*, 'a collar;' he strengthens his suggestion  
by the etymology of the word, collars being fre-  
quently made of twigs. Cf. the English *withs*.

GUIDEN, 667, 9<sup>a</sup>. *arbor*, a tree. [gwydd, gwydden, f. W.  
—gwéz, gwézen, gwé, gwéen, f. A. fid. Ir.—anc.

Gaulish *vidu*, in Viducasses, a town in Gallia Lugdunensis, Pliny iv. 18.] Recent form *guedhan*.

Ex. Guethen, f. O 29, 167, 176, 184, &c.; pl. gueyth, O 28, 37.

GUIDTHIAT, 195, 7<sup>b</sup>. *custos*, a keeper. [From a verb *gwethe*; in other dialects we have *guil*, *gwylior*, 'a watchman,' &c. W. Cornish *golyas*, *golyough*, in Pass.] *Guith* and *guil* are different roots; the first signifying to "guard, keep," the second to "watch," *gwylio*, W. Both roots occur in the Dramas. See *Guillva*, below.

Ex. Guythias, O 692, guythyes, O 609, guythes, O 576, 'a keeper;' guet, O 394, 1024, gueyt, O 2156, R 1345, 'take care;' guyth, R 390, present tense; guythe, R 419, 'to guard, watch.'

GUIL, 279, 7<sup>b</sup>. *velum*, a sail. [hwyl, f. W.—gwél, gwil, f. A.] Cognate with Latin.

Ex. Goyl, R 2331.

GUILAN, 505, 8<sup>b</sup>. *alcedo*, a kingfisher. [gwyllan, f. 'a gull,' W.—gwélan, m. A.—foilenn, anc. Ir.] The English *gull*.

GUILLUA, 398, 8<sup>a</sup>. *vigilia*, a watch station. [Allied to the Welsh *chwilfa*, f. 'research.] Rather from the root *guil* or *gol*, in Welsh *gwylio*. Gwyllfa, f. W.

Ex. Gollyough, D 1025, goylough, D 1056, 'watch ye;' golsys, 'thou hast watched,' D 1054; golyas, 'thou shouldst watch,' D 1055; golyas, D 1067, 1068, infin. and participle.

GUILSCHIN, 613, 9<sup>a</sup>. *rana*, a frog. [gwesklé, gwesklen, gwesklév, f. A.—gwelskler and glesker, m. are corrupt forms; cf. Bertrand du Guesclin.] Tonkin reads *guilkin*, and adds *quilkín*, as if it were a word still in use; he also gives "welkin" as an English equivalent. I find *wilky*, 'a toad or frog,'

in Wright's Dictionary of Obsolete and Provincial English.

GUILTER, 607, 9<sup>a</sup>. *molossus*, a mastiff. [Orta videtur ex assonantia cum adj. *gwyllt* 'ferus,' cum contra germanice cum *n* pro *r* vel *l* factum sit *wint*, ventus; windhund, cf. Graff, Thesaurus, 1, 626.] I would prefer to bring *guilter* from *guil*, 'to watch,' though I hardly know how to explain the second syllable.

GUIN, 856, 10<sup>a</sup>. *vinum*, wine. [gwin, m. W.—gwin, m. A.—fin. Ir.] Cognate with the Latin and Greek.

Ex. Guyn, m. O 1904, 1914, D 723, 823;  
guyyn, O 2435.

GUIN-BREN, 701, 9<sup>b</sup>. *vitis*, a vine; literally, 'wine tree.' [gwinwydden, f. W.]

GUIN FELLET, 859, 10<sup>a</sup>. *acetum*, vinegar. [i. e. "corrupt wine," *fellout*, *fallou*, to be deficient, A.]

GUINS, 443, 8<sup>b</sup>. *ventus*, the wind. [gwynt, m. W.]  
Cognate with Latin and English.

Ex. Guyns, m. D 1215, R 2292.

GUIB, true, in Guirleveriat. Guir, W. A.—fior, Gael. cognate with Latin and German.

Ex. Guyr, O 2541, 2549.

Guyrder, O 1732; guyroneth, O 702,  
740; guyryoneth, D 595; 'truth.'

GUIBION, 418, 8<sup>a</sup>. *verax*, true. [gwirion, W. A.—firian, from fir, anc. Ir.] The meaning is also "innocent," in Welsh and Cornish. In D 1305, *gueryon* is plural of *guyr*.

Ex. Guyryon, O 930, D 2625; guyron, R 2571.

GUIRLEVERIAT, 419, 8<sup>a</sup>. *veridicus*, one that speaks truth: compounded of *guir*, 'truth,' and *leveriat*, 'a speaker,' like *gouleveriat*, q. v.

GUIRT, 484, 8<sup>b</sup>. *viridis*, green. [gwyrrdd, W.] Cognate with Latin. Recent form *guer*.

GUIS, 492, 9<sup>a</sup>. *scroffa*, a sow. [gwiz, gwéz, A.] Pryce has "an old sow that hath had many pigs."

GUISC, 786, 9<sup>b</sup>. *vestis*, vel *vestimentum*, vel *indumentum*, vesture and clothing. [gwisg, f. W. A.] Recent plural *guskys*.

Ex. Gwyske, to dress, D 2121, 2129; guskys, participle, D 1780, 2133, 2533; guyskens, let him dress, D 1788.

GUISCŨ, 902, 10<sup>a</sup>. *vestiarium*, a wardrobe. Zeuss copies this word *guisca*, and supposes it may be for *guiscva*. It is almost the only instance of inadvertence in Zeuss's reading of this MS. *Ti* is quite clear, but the *ti* may be closer than usual, looking like *a* at the first glance.

GUISTEL, 173, 7<sup>b</sup>. *obses*, a hostage. [gwystyl, m. W.—gwestl, 'a pledge,' m. A.]

GUIT, 65, 7<sup>a</sup>. *sanguis*, blood. [gwaet, gwaed, m. W.—guad, gwed, goad, m. A.] Recent form *goys*.

Ex. Goya, O 66, 577; gois, O 2768; gous, D 2498; gos, R 2593.

GUIT, 513, 8<sup>b</sup>. *auca*, a goose. [gwydd, f. W.—guaz, f. A.] gèadh, m. Gaelic. See *Chelioc guit*.

Ex. Goyth, O 129.

GUITFIL, 556, 8<sup>b</sup>. *fera*, a beast. [gwyddfil, m. W.—The word is made up of *guid* and *mil*, wild beast; as in *mor-oil*, a whale=sea beast.] Printed *guitfill* by Pryce. See *Gorthfel*.

GULAT, 713, 9<sup>b</sup>. *patria*, a region, one's country. [gwlad, f. W.] Glâd, m. an estate, A.

Ex. Gulas, O 492, 518, 1503.

GULEIT, 894, 10<sup>a</sup>. *arsura*, roast meat. [golwyth, m. a chop, W.] Zeuss quotes a passage in the Mabi-

nogion, where the word is connected with spits, shewing the meaning. In the vocabulary it follows *ber*, a spit.

GUNITHIAT, 337, 8<sup>a</sup>. a labourer, in *Gunithiat erou*, "agricola." [The same as *gonidoc*; *gonid*, *gounid*, m. 'labour,' A. *Erou* is *erv*, a field, q. v.] The root is *gon*. We find derivatives in the Dramas; as *gonetheugh*, in O 1221, *gonethons*, O 2327, and the plural substantive *gonesugy*, in O 2326, 2438.

GUR, 204, 7<sup>b</sup>. *vir*, a man. Gwr, W.—*gour*, A. Recent plural *gorryth* in Pryce; but see *Gurruid*.

Ex. *Gour*, D 2810.

Gorty, i. e. "the man of the house," "the husband," O 175, 181, 295.

GUR GANS GRUEG *vel* FREG, 208, 7<sup>b</sup>. *maritus*, a husband. [Literally a man with a wife.] See *Greg cans gur*.

GUR PRIOT, 201, 7<sup>b</sup>. *sponsus*, a bridegroom. See *Priot*.

GUR IOVENC, 211, 7<sup>b</sup>. *adolescens*, a young man. See *Yovonc*.

GURBULOC, 391, 8<sup>a</sup>. *insanus*, madman. [*gorfwyllawg*, W. from *gur*, *guor*, "over," and *pulloc*, *bulloc*, derived from subs. *proyll*, "sense, reason."]

GURHCHHEL, 922, 10<sup>a</sup>. in *Lofgurhchel*. q. v. We may perhaps read *gurhthel*: see *Guthel*.

GURHEMIN-RUIF, 183, 7<sup>b</sup>. *edictum*, a king's decree. [*gorchymyn*, m. W.—*gourchémenn*, m. A. a command; *quemen* and *quemenet* are found in the Buhez.]

Ex. *Gorhemmyyn*, O 298; *gorhenmyn*, O 353.

Pl. *Gorhemmyynadow*, O 481.

GURHHOG, 131, 7<sup>a</sup>. *attavus*, the great grandfather's father. [This word, like *hengog* and *dipog*, appears to be compounded with *cog*. The Welsh has *caw*,



m. *cawes*, f. in a line of affinity descending : son or daughter of the fourth degree ; *gorchaw*, *gorchawes*, of the fifth, and *hengaw*, *hengawes*, of the sixth. See *gorhendat*, *gorhenvam*, in Mabin. 2, 220.]

GURTHIT, 832, 10<sup>a</sup>. *fusus*, a spindle. [gwerthyd, f. W. —gwerzid, f. A.]

GURRUID, 19, 7<sup>a</sup>. *mas* vel *masculum*, a male. [gwryw, W. It is perhaps a compound word, like *benrid*.]

Ex. Gorryth, O 2837.

GURTHUPER, 455, 8<sup>b</sup>. *vespera*, evening. [ucher, m. W.]

The Welsh has also *hwy*, m. *echwydd*, m. and *godechwydd*. I am inclined to derive *gurtherwer* from *gurth*, allied to the Welsh *gordd* or *gwrdd*, 'intense,' or *gorddu*, 'dark,' and *hwy* or *ucher*. I do not find the word in the Ordinalia, but it occurs in the two versions we have of the first chapter of Genesis : in one of them it varies from *gurtherwer* to *gorthewhar* and *gathewer*; and in the other from *gothuar* to *godhihuar*. The *dh* is significant, shewing the connection with the Welsh *dd*. Printed by Pryce *gurchwer*.

GUTHEL, 925, 10<sup>a</sup>. *supellex*, furniture. Above the *t* are two little accents or commas, which induces Zeuss to suppose the reading *gutrahel*. Tonkin reads it *guathel*; *gurhchel* of *lofgurhchel* is no doubt the word in question. I would suggest *gurtherel*, on comparing the forms, and doubtfully propose some derivative from *guerth*, value.

GUTHOT, 919, 10<sup>a</sup>. *fer*, corn. [Unknown elsewhere. The Latin word should be *far*.] Pryce has *guthoc* without a translation, the author not understanding *far*. No doubt Zeuss is right.

GUUER, 734, 9<sup>b</sup>. *rivus*, a brook. [gofer, m. A. gouer, gêer, gouéren, f. A.] Pryce has *guner*.

Ex. Gover, O 1845.

GUYLES, 629, 9<sup>a</sup>. *libestica*, liquorice. Guylys, m. W.  
See *Gouiles*.

GUYN, 480, 8<sup>b</sup>. *albus*, white. [gwin, W., ancient Gaulish *vind*, in Vindobona, Vindonissa.]

Ex. D 1780, 3138, R 2205.

GUYRAF, 718, 9<sup>b</sup>. *fenum*, hay. [gwair, gwyran, gweiryn, m. W.] Recent form *gorha*.

Ex. Gorra, or gorre, O 1058.

## H.

HAF, 460, 8<sup>b</sup>. *estas*, summer. [ham, hâf, m. W.] Han hanv, m. A. anciently written *hâf*. Recent Cornish forms were *hâv*, *hân*.

Ex. O 31, 488, R 1763.

HAIL, 406, 8<sup>a</sup>. *largus*, bountiful. [hael, W.] See Zeuss's notes on *dihel*, p. 1079.

HALOIN or HALEIN, 848, 10<sup>a</sup>. *sal*, salt. [halen, m. W. —c'hoalen, hal, halen, holen, m. A.—salann, anc. Ir.] Cf. *ðas*, *ðas*. Recent form *halan*.

Ex. Haal, O 2708.

HALOINER, 288, 8<sup>a</sup>. *salinator*, salt-maker. [From *haloin*.]

HANAF, 871, 10<sup>a</sup>. *hanapus*, a drinking-cup. [hanaf, anaf, A. It is a measure for grains and liquids: cf. Germ. *humpen*.] Our old word *hanaper*?

HARFEL, 256, 7<sup>b</sup>. *fiala*, a viol.—HARFELLOR, 254, 7<sup>b</sup>. *fidicen*, a fiddler.—(HAR)FELLORES, 255, 7<sup>b</sup>. *fidicina*, a female fiddler. All from the Latin *harpa*. See *Fellores*.

HE, 67, 7<sup>a</sup>. *cutis*, the skin. [For *che*, *chen*, the Welsh *cen*.] Perhaps allied to the Welsh *hîf*, m.

HEBFORD, 711, 9<sup>b</sup>. *inviam*, without a road. See *Ford*.

HEBRENCCHIAT LUIR, 169, 7<sup>b</sup>. *dux*, a captain. [From *hebrwng*, conducting, *hebryngydd*, a conductor, W.] I think the last word ought to read "luid," "army." The meaning would be 'leader of an army.' See *Luid*.

Ex. The verb.—Hembronk, O 1874, to lead.

Hembrynkys, O 1973, led.

Hembrenkygh, D 204, ye lead.

Hembrynkeugh, D 1195, bring ye.

Hembrynkys, (qu. kyns) D 584, let them lead.

Hembroncas, D 1205, he led.

HEBRENCCHIAT PLUI, 105, 7<sup>a</sup>. *presbyter*, an elder. Literally, "the leader of a parish." See *Plui*.

HEIRNIOR, 221, 7<sup>b</sup>. *ferrarius*, a workman in iron. [haiarnwr, W. — houarnour, A. From *haiarn*, iron.] See *Hoern*.

HEL, 926, 10<sup>a</sup>. *aula*, a hall. [From the English.] Cf. *sel*, Anglo-Saxon.

Ex. O 1501, 2110.

HELHIAT, 316, 8<sup>a</sup>. *persecutor*, a persecutor. [From an old word, *helg*, *hela*, *hel*, to pursue; *helghati*, in a gloss;—selg, anc. Ir.]

HELHPUR, 236, 7<sup>b</sup>. *venator*, a hunter. [From the same root as the preceding word.] The final syllable here is *gur*, as in so many other substantives; *helhiat* is another form of the agent.

HELIGEN, 702, 9<sup>b</sup>. *salix*, a willow. [helygen, f. W.—halek, m. A.] Recently *helak*, *hellik*.

HEMS, 819, 9<sup>b</sup>. *colobium*, a jacket or shirt. This is Tonkin's reading of a word which is apparently *hevis*, given below, and which Zeuss conjectured to be an error for *levis*. But *hems* is the Germanic

*hemd*, and is allied to the mediæval *camisa*: see *Cams*. See also Diefenbach, vol. ii. p. 526, who, from the absence of the word in English, conjectures that it was borrowed by the Britons before the coming of the Saxons. But the root appears to belong to the original Indo-European stock. See *Hevis*.

HENBIDIAT, 408, 8<sup>a</sup>. *pareus*, sparing. [The Welsh *arbedawl*, from the verb *arbed*, *arbedu*, with the preposition *ar* instead of *hen* or *en*, which may be the Cornish intensive particle.]

HENDAT, 128, 7<sup>a</sup>. *avus*, a grandfather. [Compounded of *hen*, old, and *tad*, father.] "Old" is generally rendered by *coth*, but we have *hen* in D 39.

HENGOG, 129, 7<sup>a</sup>. *abavus*, a great grandfather's or great grandmother's father. See *Gurhhog*.

HERING, 543, 8<sup>b</sup>. *taricus* vel *altec*, a herring. [From the English.]

HESCHEN, 644, 9<sup>a</sup>. *canna* vel *arundo*, a bulrush. [hesg, hesgen, f. W.—hesk, m. A.] Recent forms *haskyn*, *hoskyn*.

HESP, 768, 9<sup>b</sup>. *sera*, a lock. [hespen, a button, W.] English *hasp*.

HETHEN, 493, 8<sup>b</sup>. *avis* vel *volatile*, a bird. [etn, anc. W.—evn, ezn, ein, m. A.—én, anc. Ir.] Eden, f. W.—ean, Ir.—eun, Gael.

Ex. Ethen, O 1111; ethyn, pl. O 1023, 1051, 1067.

HEPEU, 465, 8<sup>b</sup>. *hodie*, to-day. [hediw, anc. W.—heddyw, mod. W.—endez, A.]

Ex. Hethyn, O 5; hythew, D 147; hetheu, D 1113; hethew, R 825.

HEVIS, 819, 9<sup>b</sup>. *colobium*, a shirt or jacket. [Should be *levis*; llawes, f. llewys, pl. a sleeve, W.—lámos,

a sleeve, anc. Ir.] *Lámos*, &c. would be from the root *lam*, 'hand;' but there is no reason to doubt the reading of the text. The Welsh *hefys*, m. and the Armoric *hiviz*, f. a 'shift,' are both clearly allied to *hevis*. But see *Hems*.

HEPUIL, 397, 8<sup>a</sup>. *vigil*, watchful. [From the same origin as the Welsh *chwiliaw*, *chwiliad*, 'to reach.' Rather from *gwylio*, "to watch." See *Guilla*.

HEUUL, 6, 7<sup>a</sup>. *sol*, the sun. [haul, m. W.—héol, hial, m. A.] This word is found in nearly all the Indo-Germanic languages.

Ex. Heul, O 36, 38 ; houl, D 2992, 3083, 3123.

HICHHEPUIL, 399, 8<sup>a</sup>. *pervigil*, very watchful. [*heuil*, compounded with *hi* or *hy*.] *Heuil* appears before; *hich* is the intensive particle, *uch* in Welsh.

HINS, a way; hynt, f. W. See *Camhinsic*.

HIB, 942, 10<sup>a</sup>. *longus*, long. [hir, W. A.]

Ex. Hyr, O 734, D 2760.

Hyrre, 'longer,' O 2511.

HIBGORN, 251, 7<sup>b</sup>. *tuba*, a trumpet. See *Corn*.

HHSÖMET, 521, 8<sup>b</sup>. *vespertilio*, a bat. [Unknown: perhaps from *hi* and the Welsh verb *siomi*, to disappoint.] I do not understand this conjecture.

HITADUER, 339, 8<sup>a</sup>. *messis*, the harvest. [From *hit*, the Welsh *yd*, Irish *ith*, 'corn,' and *adver*, the Welsh *adfer*, 'brought in.']

HIVIN, 674, 9<sup>a</sup>. *taxus*, a yew-tree. [yw, ywen, f. W.—ivin, ivinen, m. A. English *yew*, French *if*.]

HOERN, iron, in *Ebil hoern*, *Gevel hoern*, and *Padel hoern*. Haiarn, m. W.—houarn, m. A.—iarunn, m. Gael.

Ex. Horn, D 2719, R 2135 ; hern, D 2938.

HOCH, 590, 9<sup>a</sup>. *porcus*, a hog. [hwch, f. W.—houc'h, m. A.]

HOCHPUYU, 237, 7<sup>b</sup>. *venabulum*, a hog-spear. [For *hochvayru* = the Welsh *huchvawru*, from *huch*, 'hog,' and *gwaew*, 'a spear.']

HOET, 504, 8<sup>b</sup>. *aneta*, a duck. [hwyad, m. W.—houad, boued, m. A.] Recent forms, *hæx*, *hawe*, pl. *higi*.

Ex. Hos, O 132.

HORP, 601, 9<sup>a</sup>. *aries*, a ram. [hwrdd, W.] Recent form *hor*, pl. *hyrroz*.

HOS, 794, 9<sup>b</sup>. *ocrea*, a boot. [hos, hosan, f. a stocking, W.—heûz, m. boot, A.]

HOT, 327, 8<sup>a</sup>. *caputium*, a hat. [hod, hotan, f. hotyn, m. W. Perhaps English.]

HUCHOT, 469, 8<sup>b</sup>. *sursum*, upward. [uchot, W.]

HUDOL, 313, 8<sup>a</sup>. *magus*, a sorcerer. [hudawl, from *hud*, enchantment, W.] Hûd, m. 'enchantment,' A.

Ex. Hudor, R 1854; huder, R 1831, 2004; Huder, in O 565, I have rendered 'hypocrite' from Pryce, but doubtfully. *Hudur*, A. is 'dirty.'

HPERTHIN, 932, 10<sup>a</sup>. *risus*, laughter, [chwerthin, m. W.—c'hwartz, m. A.]

Ex. Wharthes, 'thou wouldst laugh,' O 153.

HPEGER, 161, 7<sup>b</sup>. *socrus*, mother-in-law. [chwegr, W.—svaihiro, Goth.—ἐκρά, Gr.] See hpigeren, below.

HUIBREN, 447, 8<sup>b</sup>. *nubes*, cloud. [wybren, f. W.—koabr, koabren, m. A.] *Nuibren* in Pryce.

HPIGEREN, 160, 7<sup>b</sup>. *socer*, father-in-law. [chwegrwn, W.—svaihra, Goth.—ἐκρός, Gr.] We might add the Sanskrit *ṣvaṣura* and *ṣvaṣru*, and similar forms in several Indo-Germanic languages, though with some modifications of meaning.

HUIR, 138, 7<sup>a</sup>. *soror*, a sister. [Should be *hwiur*; chwior, anc. W.—c'hoar, A.] Among the several possible readings of this word, I select *huir*, be-

came *hōr* was certainly used in the last days of the language. Zeuss prints *piur*, though he prefers to read *hviur*; the analogy of the Gaelic *piuthar*, pronounced *piuar*, would support the reading *piur*, and it looks like *piur* in the MS. Tonkin read *wuir*, which is corroborated by the Welsh *chnoer*, Armoric *c'hoar*, and Manks *chuyr*. *Huir*, *piur*, and *wuir* are all defensible readings, and the former is preferred solely for the reason above mentioned. The analogy of the Celtic form to the Persian and Sanskrit, and through these to Latin and English, is well known.

HUIS, 451, 8<sup>b</sup>. *seculum*, an age. [oes, ois, f. oed, oet, m. W.—oed, oad, m. A.] *Oes* is *seculum*, *oed* *ætas*.

HULE, 522, 8<sup>b</sup>. *noctualix stiz*, [Qu. *noctua* vel *strix*,] an owl. [The English word; the British is *tylluan*.] The Welsh is rather *dylluan*, from *dyll*, 'blind,' and *huan*, 'the sun,' or *lluan*, 'brilliant,' i. e. blinded with light. Recent Cornish form *ula*.

HUN DESIMPIT, 396, 8<sup>a</sup>. *letargia*, lethargy. [Literally, sudden sleep.] The word appears in the MS. *pun* rather, but the Saxon *p* or Latin *p* is often put for *h*. The equivalent Welsh is *hŷn*, f. The Breton is *hŷn*, m.

Ex. Hun, O 1921, 2074. I ought to have rendered R 513, 514, "In my sleep I saw him who was within the tomb."

HUUEL, 428, 8<sup>b</sup>. *humilis*, humble. [ufell, W.—vuel, A.—umal, humal, anc. Ir.] The Welsh has also *hufyll*.

HUUELDOT, 429, 8<sup>b</sup>. *humilitas*, humility. [ufelldot, m. W.—vueldet, A.—umaldoit, anc. Ir.]

HUHELTAT, 98, 7<sup>a</sup>. *patriarcha*, a patriarch; literally, 'high father.' [Zeuss reads *hupel* for *huhel*, and makes the following observation:—in this and

the two following words it is curious that we have *p* for *ch*; the equivalent Welsh forms are *ucheldad*, *uchelfair*, and *uchehor*, from the adj. *uchel*; —Arm. *huel*; anc. Ir. *uasal*. From other words it appears that *p* is written not only for *v* and *w*, but also more frequently for *h* and *chw*, whence it is sometimes used for *ch* alone. But perhaps the copyist confounded *p* with *v*, and where *p* is impossible, we might always read *v*.] The truth is, that the copyist often confounded *h*, the Saxon *p*, and more rarely even *p* (th), with *p*. In the two preceding words he is careful to write *huel*, where *u* (*v*) represents the Welsh *f*, sounded *v*; in the following he writes *p* for *h*, as in many other words. I do not hesitate to write *h* or *p* (*v*) whenever the analogy requires it, always however mentioning the change. *Huhel*, 'high,' is found in O 509, 1088, D 1330, R 2117, *uhel* in D 1324, and *huhelder* in R 423.

HUHELUAIR, 171, 7<sup>b</sup>. *vicecomes*, a viscount. [*uchel-faer*, W.] *Huhel mair*, 'the high steward.' See *Mair* or *Maer*.

HUHELPUB, 172, 7<sup>b</sup>. *clito*, a nobleman. [*uchelwr*, 'freeholder,' W.—*uasal*, Ir.=*uchel*.] Looks like *hupelpur*, but *huhelvur* is certainly the reading, = *huhel gur*.

HPANNEN, 623, 9<sup>a</sup>. *pulex*, a flea. [*chwain*, *chwannen*, f. W.—*c'hoanen*, *c'hoenen*, f. A.] Recent form *whannon*, pl. *whidden*.

HPILEN, 533, 8<sup>b</sup>. *scarabeus*, a beetle. [*chwilén*, f. W.—*c'houil*, m. A.]

HPIRNORES, 532, 8<sup>b</sup>. *scabo*, (sic) a hornet. [*chwyrnores*, from *chwyrnor*, 'buzzing,' W.] *ch'ouilliores*, A.

HYC, 235, 7<sup>b</sup>. *hamus*, a fish-hook. [*higen*, f. A.]



## I.

IACH, 392, 8<sup>a</sup>. *sanus*, sound, well. Iach, W.—isc'h, A.

IDNE, 238, 7<sup>b</sup>. *auceps*, a fowler. [From *edyn* or *eten*; the termination *e* here, as in *cure*, designates an agent.]

IDNIC, see *Ydnic*.

IEIN, 472, 8<sup>b</sup>. *frigus*, cold. [iain, from *ia*, W.—iénien, iénder, m. A.] ién, A. is the adjective.

Ex. Yeyn, D 1209, 1622, 2729. yen, D 2060.  
Substantive—yender, D 1223.

IEU, 344, 8<sup>a</sup>. *jugum*, a yoke. [iau, f. W.] iéð, iad, f. A.

IEY, 441, 8<sup>b</sup>. *glacies*, frost, ice. [ia, m. W.—sig, anc. Ir.]

IMPINION, 25, 7<sup>a</sup>. *cerebrum*, the brain. [empenn, pl. empennou, m. A., no doubt a plural form; in Welsh ymenydd, m. omitting *p*.] Cf. Έγ-κέφαλος.

Ex. Empynyon, D 2120; empynnyon, D 2140.

IMPOG, 152, 7<sup>a</sup>. *osculum*, a kiss. [impog, m. W.—pok, m. A.—bóc, anc. Ir.—póg, mod. Ir.]

INGUINOR, 231, 7<sup>b</sup>. *opifex*, a craftsman. [Unknown, unless *inchwinor*, from chwin, 'labour,' W.] I believe the word is corrupted from the French *ingénieur*.

IOT, 862, 10<sup>a</sup>. *puls*, a hasty pudding. [iot, anc., uwd, m. mod. W.—iot, iod, m. A.]

IOUENC, in GUR IOUENC, 211, 7<sup>b</sup>. *adolescens*, a young man. See *Youonc*.

IRCH, 438, 8<sup>b</sup>. *nix*, snow. [eira, eiry, m. W.—erc'h, m. A.] Recent form *er*.

ISKEL, 889, 10<sup>a</sup>. *jus*, broth. [isgell, m. W.] Latin *jusculum*. Recent form *isgall*.

ISOT, 470, 8<sup>b</sup>. *deorsum*, downwards. [issot, W.]

ITHEU, 884, 10<sup>a</sup>. *ticio*, a fire-brand. [Unknown.] See *Tewen*, in the supplementary words at the end of the Vocabulary.

## K.

KALA GUELI, 800, 9<sup>b</sup>. *stramentum*, a straw bed or mattress. [cala, calaf, f. 'a stalk,' thence 'straw,' W.] Cf. *calamus*, haulm, &c. See *Gueli*.

Ex. Cala, 'straw,' D 680.

KANNA, 921, 10<sup>a</sup>. *lagena*, a flagon. [From the English.]

KAROL, 769, 9<sup>b</sup>. *chorus*, a choir, a concert. [carawl, W. whence *caroli*, 'to sing praises.']

KAT, 576, 9<sup>a</sup>. *cattus* vel *murilegus*, a cat. [cath, f. W. —caz, m. A.]

KEBER, 834, 10<sup>b</sup>. *tignum*, a rafter, beam. [ceber, f. W. —kébr, m. A.]

KEGHIN, 878, 10<sup>a</sup>. *coquina*, a kitchen. [Borrowed; the Irish has *cucann*.] cegin, f. W.—kégin, f. A.

KEIRCH, oats; in BARA KEIRCH, 851, 10<sup>a</sup>. *panis avena*, oaten bread. [ceirch, m. W.—kerc'h, m. A.] coirce, m. Gael.

KELEGEL, 751, 9<sup>b</sup>. *calix*, a chalice. [From the Latin, with a British termination.]

KELIN, 690, 9<sup>a</sup>. *ulcia*, a holly tree. [celyn, m. W.—kélen, m. kélennen, f. A.]

KELIONEN, 534, 8<sup>b</sup>. *musca*, a fly. [cylionen, f. W.—ké-liéne, f. A.]

KELLI, 707, 9<sup>b</sup>. *nemus*, a grove. [Unknown, unless it be the anc. Ir. *caill*, a 'grove or garden,' used in compound words.] Zeuss has overlooked the Welsh *celli*, f. the same word.

**KELLILLIC**, 869, 10<sup>a</sup>. *artavus*, a penknife. [The diminutive of *collel*, a 'knife.' See *Collel* and *Kethel*.

**KENIAT CÖBRICĀ**, 260, 7<sup>b</sup>. *liticen*. This may mean a player on the *Combricam*, whatever that may be. Lhuyd uses *Kembra* and *Kambrian*, as Cornish for Wales and Welsh. Possibly a "Welsh singer" is meant. The word occurs in conjunction with musicians and musical instruments.

**KENINEUYNOC**, 627, 9<sup>a</sup>. *algium*, garlic. [cenin ewinawg, literally, "leeks with claws," W.—kiñen, m. A.]

**KERD**, 712, 9<sup>b</sup>. *iter*, a journey. [cerddedi, m. W.—kerz, kerzed, m. A.] Recent forms *kerth* and *kergh*.

Ex. Kerth, O 725, D 188, 1671.

**KEROIN**, 924, 10<sup>a</sup>. *cupa*, a pipe, tun. [cerwyn, f. W.]

**KESER**, 939, 8<sup>b</sup>. *grando*, hail. [cesair, m. W.—kazarc'h, kazerc'h, A.]

**KETHEL**, 868, 10<sup>a</sup>. *cultellus*; 817, 9<sup>b</sup>. *cultellum*, a knife. [cyllell, f. W.—kontel, pl. kontilli, A.] See *Collel*.

**KI**, 606, 9<sup>a</sup>. *canis*, a dog. [ci, m. W.] ki, m. A.—cú, m. Gael.] The plurals *cwn*, W.—*kounn*, A.—*coín*, Gael.—*kên*, recent Cornish, are in obvious relationship to the Greek *κύων*, Lat. *canis*, Germ. *hund*, &c. &c. The English, Spanish, and Slavic appellations are mysterious.

Ex. Ky, D 2242, R 2026; pl. kuen, R 172.

**KIG**, 888, 10<sup>a</sup>. *caro*, flesh. [cig, m. W.—kig, m. A.]

Ex. Kyg, O 66; kyc, O 928, 2713; kyk, O 112, 659, 812.

**KIGEL**, 831, 9<sup>b</sup>. *colus*, a distaff. [cogail, cogeilyn, m. W.—kigel, kégel, kégil, f. A.] cuigeal, Gael. Recent form *gigal*.

Ex. Kygel, O 367; kégel, O 415.

**KIGUER**, 890, 10<sup>a</sup>. *ficinula*, a flesh-fork. [Written *kin-*

*guer*, but the *n* underlined; *kig ver*=*kigber*, a 'meat-spit.' Cigwain, f. *cigfach*, m. W.] Tonkin also gives "a pannier," guessing at the meaning of the corrupt word *foinula*, which Zeuss properly reads *fuscinula*. See *Ber*.

KINETHEL, 158, 7<sup>b</sup>. *generatio*, generation. [cenedyl, f. W.] Kénédel, f. A. *Kinedyl* on the margin.

KOG, 879, 10<sup>a</sup>. *cocus*, a cook. [Apparently a borrowed word, but we have an ancient Irish *cucann*.] *côg*, m. W. See *Keghin*.

KOISEN, 643, 9<sup>a</sup>. *calamus*, a reed. [Error for *korsen*; *corsen*, f. 'a bog-reed,' from *cors*, f. 'a bog,' W.] *kors*, m. *korsen*, f. 'a reed,' A. Tonkin read this *korsen*, and translated it 'a reed or stalk;' he derived the English *gorse* from it. But he gives also *koilen* in his Dictionary, with the mark indicating the ancient MS. here edited, and the same English; to this he adds "a quill," and a recent form *kuilan*.

KREIS, 813, 9<sup>b</sup>. *camisia*, a shirt. [*crys*, m. W.—*krés*, *kréz*, m. A.]

KYNIAF, 461, 8<sup>b</sup>. *autumpnus*, autumn. [For *kynaif* or *kyngaif*, the Welsh *kynnhæaf*, = *kynt-gaeaf*, 'before winter.'] The present Welsh is *cynauaf*, m. i. e. *cyn* + *gauaf*. See *Goyf*.

KYTIOECH, 584, 9<sup>a</sup>. *capreolus*, a wild buck. [Should perhaps be *koetiorch*, the 'wood-buck;' as in Welsh *coed*, 'wood,' and *iworch*, 'buck,' fem. *iyrches*.] No doubt Zeuss's reading is right, but the English pronunciation of the vowel *y* renders the Celtic sound with sufficient accuracy. See *Yorch*.

## L.

LAD, 876, 10<sup>a</sup>. *liquor*, liquor. [*llad*, m. W. 'a measure.'] Cf. *latex*, Latin.

LADER, 298, 8<sup>a</sup>. *latro*, a thief. [Heidyr, W.—laér, A.]  
From Latin.

Ex. Lader, D 1174; ladar, D 2577;

Pl. laddron, D 336, 2255.

LADUIT, 953, 10<sup>a</sup>. *nihil*, nothing. [Unknown.]

LAFROC, 805, 814, 9<sup>b</sup>. *femoralia*, breeches. [lafyr, m.  
W.—lavrek, m. A.] Recent form *lavrak*.

LAFROCƆAN, 806, 9<sup>b</sup>. *perizomata vel campestris*, drawers.  
[The same, with the adjective *guan* or *man*,  
making 'short hose.']

LAGAT, *oculus*, vel LEGETT, *oculi*, 40, 7<sup>a</sup>. the eye. [lly-  
gad, m. W.—lagad, m. A.]

Ex. Lagas, O 1109; dual, dewlagas, O 2058,

D 396; deulagas, D 1193; pl. lagasow, R 1492.

LAGEN, 728, 9<sup>b</sup>. *stagnum*, a pond, pool, or lake. [lagen,  
f. A.]

LAIAN, 301, 8<sup>a</sup>. *fidelis*, faithful. [Not used in the other  
dialects.]

Ex. Len, O 294, 930, 1243.

*Laian*, and its apparently equivalent *len*, I should have read *laiau* and *len*, deriving it from the old French *loiau* (*loyal*), but for the rhyme of *len* with *benen* and *ebren* in O 294 and 1243. The substantive form was *lewte* or *leante*, O 611, D 1579, which was English enough in the fifteenth century to appear in so English a composition as the Vision of Piers Ploughman. This form appears in Pryce's book as *lante*, *lente*, *lonte*, *lountes*, and once only *loute*, but the *u* in O 611 is decisive. However unlikely it may seem, we may perhaps conclude that both forms were used.

LAINES, 113, 7<sup>a</sup>. *nonna*, a nun. [lleian, f., whence *lleianaeth*, *lleianard*, W.—léanes, f. A.—lleiandy (lleian ty), W., leandi, A. in the Buhez, 'a nun-nery.']

LAIT, 864, 10<sup>a</sup>. *lac*, milk. [More correctly *laith*, *laeth*; in Welsh *llaeth*, m.] léaz, lez, m. A.

Ex. Leyth, O 1430; leth, D 3138.

LANHERCH, 708, 9<sup>b</sup>. *salrus*, a forest. [lannerch, m. W.]

LAPPIOR, 264, 7<sup>b</sup>. *saltator*, a dancer.—LAPPIORES, 265, 7<sup>b</sup>. *saltatrix*, a dancing woman. [These are from the English *leap*, according to Lhuyd, but qu. *lammior*, *lammiores*?] See Lhuyd's Cornish Preface, at p. 222 of the *Archæologia Britannica*, translated at p. 314 of this volume. The suggested *lammior* is not probable.

LAU, LOF, 74, 7<sup>a</sup>. *manus*, a hand. [lám, anc. Ir.] llaw, f. W.—lamh, Gael.—loof, Scotch provincial;—qu. English *claw*? The dual is found under *Lien dui-lof*, q. v. The form *llof* occurs in Welsh, in *llof-rud*, 'a murderer,' i. e. 'red hand;' and in *llofi*, 'to handle.'

Ex. Lef, O 421; luef, O 1442, D 2747, 2755, R 143.

Dual, dewluef, O 1534; dyulef, D 2375; dule, D 2163, 2500; dyule, R 1542; deule, D 474.

LAVAR, 425, 8<sup>b</sup>. *sermo* vel *locutio*, a speech. Llafar, m. W.—lavar, m. A.—labhairt, f. Gaelic. Cf. *labrum*.

Ex. Lavar, 'a word,' D 71, R 1361.

Pl. levarow, 'words,' D 67.

Verb, lavar, 'speak,' D 497.

lavaraf, 'I say,' O 490.

LEIC, 118, 7<sup>a</sup>. *laicus*, a layman. From the Latin.

Ex. Lek, D 38, 681.

LEID, 157, 7<sup>b</sup>. *progenies* vel *tribus*, a tribe. [llwyth, W.—luct, anc. Ir.] *Luyte* written in the MS. by another hand. Cf. German *leute*, Slav. *liúd*.

LEN, 801, 9<sup>b</sup>. *sagum*, a blanket. [llen, f. W.—lenn, f. A.]

LES, 322, 8<sup>a</sup>. *commodum*, benefit. [lles, m. W.—les. anc. Ir.]

Ex. R 876, 952.

LES, 626, 9<sup>a</sup>. *herba*, an herb. [llys, W.—louzou, louzaou, m. A.—lus, m. Ir.] Recent plurals, *losow*, *luzu*.

Ex. Leys, O 761; pl. losow, O 28; losowys, O 31, 1742.

In *Dehou-les*, above, I ought to have noticed the connection between the 'South' and the 'Right-hand' in Welsh and Irish; as also in Arabic.

LESDEITH, 630, 9<sup>a</sup>. *febrifugia*, feverfew. [les tes, 'herb of heat?'] Printed by Pryce *lesderth*.

LES DUSHOC, 640, 9<sup>a</sup>. *betonica*, betony. [An adjectival form.] *Dushoc*=*twysog*, from *twys*, a 'tuft or spike,' W. characteristic of the herb.

LESENGOC, 638, 9<sup>a</sup>. *solsequium*, marigold or sunflower. [An adjectival form.] Tonkin says, "the gold-coloured herb, from *goch*, 'gold-coloured,'" of course he means *coch*, which is 'red' in Welsh. The Welsh name for marigold is *rhuddos* or *rhuddort*, from its redness.

LESLUIT, 650, 9<sup>a</sup>. *marrubrium*, horehound. [qu. brown herb; Welsh adjective llwyd.] See *Lotles*.

LESSERCHOC, 651, 9<sup>a</sup>. *lappa*, clotbur, hog's-herb. [qu. herb of love, Welsh *serchawg*.] sérégen, f. A. This is read *les-en-hoc* by Tonkin, literally 'hog's-herb': *hoc*=*hoch*, and *en* the article.

LESTER, 270, 7<sup>b</sup>. *navis*, a ship. [llestyr, pl. llestri, m. W.] lestr, pl. listri, m. A. The plural form is *listri*, as in the cognate dialects. See *Luu listri*. See also *Encoislester* and *goloulester*, in which com-

pounds *lester* is used for a 'vessel' or 'holder.' In common Welsh usage also *llestyr* signifies a vessel, in both senses.

Ex. O 956, 996.

LEU, 558, 8<sup>b</sup>. *leo*, a lion. [llew, m. W.—léon, m. A.]  
The Latin word slightly altered.

LEU, 281, 7<sup>b</sup>. *clavus*, the rudder of a ship. [Corrupted from cleu. Clo, m. W.—clóí, anc. Ir.] llyw, m. present Welsh. Tonkin (or Pryce) appears to have read *leu pi obil*, meaning 'rudder or peg,' as one word. See *Obil*.

LEVERID, 865, 10<sup>a</sup>. *lac dulce*, sweet milk. [llefrith, m. W.—livric'h, livriz, A.]

LEPILLOIT, 60, 7<sup>a</sup>. *splen*, the spleen. [Not found in the other dialects.]

LEUUIT, 273, 7<sup>b</sup>. *gubernator* vel *nauclerus*, the master of a ship. [llywydd, m. from *Uyo*, m. 'a rudder,' W.]

LEWENKI, 535, 8<sup>b</sup>. *cinomia*, a dog-fly. [Κυνόμυια, dog-fly; leven-ki is 'louse of dog.'] See *Loven* and *Ki*.

LIEN, a linen cloth. Lliain, W.—lien, lian, m. A. Found in the following compounds :—

LIEN DUILOF, 867, 10<sup>a</sup>. *manutergium* vel *mantile*, a towel. [llian dwylaw.] Literally "linen for the hands." See *Lau*.

LIEN GUELI, 803, 9<sup>b</sup>. *sindo*, bed linen. See *Gueli*.

Ex. Lyen, D 3204, R 1691.

LIFERN, 93, 7<sup>a</sup>. *talus*, the heel or ankle bone. [Qu. should be *ufern*? Uffarn, f. ucharn, m.—ffër, m. ffern, f. migwrn, W. all mean "ankle;" cf. the anc. Irish *odbrann*.] Aobrunn, Gael. 'ankle.'

LILIE, 660, 9<sup>a</sup>. *lilium*, a lily. [Borrowed.] lili, m. A.



LIN, 828, 9<sup>b</sup>. *linum*, flax, linen. [llin, m. W.—lin, m. A.]

Ex. Lyn, D 836.

LIN, a pond, in *Pisclin*, q. v. Llyn, 'a lake or pool,' W.—linne, f. 'a pool,' Gael. See *Pisc*.

LINHADEN, 647, 9<sup>a</sup>. *urtica*, a nettle. [linad, lénad, m. linaden, lénaden, f. A.] Recent form *linachs*. The Welsh has *danadlen*, f. See *Coidinhat*.

LININ, 807, 9<sup>b</sup>. *filum*, thread. [llinyn, m. W.—linen, f. A.]

LISTRI, the plural of *Lester*. See *Luu listri* and *Lester*.

LITHEREN, 747, 9<sup>b</sup>. *littera*, a letter. [Foreign word.] Llythyren, f. W.—liter, Ir.

LIU, 479, 8<sup>b</sup>. *color*, a colour, dye, or hue. [lliw, m. W.] liou, lív, m. A.

Ex. Lyw, D 3083, 3123; R 2101.

Qu. *Lyu*, 'to colour,' D 697.

LIU MELET, 361, 8<sup>a</sup>, *minium*, red colour. See *Melet*.

LIUOR, 360, 8<sup>a</sup>. *pictor*, a painter. [From *liu*, 'colour.' liw, m. W. whence lliwydd, m. 'a dyer.'] Lliwiwr, m. W.—liver, m. A.

LIVER, 746, 9<sup>b</sup>. *liber vel codex*, a book. [Foreign word.] Llyfr, llyfyr, W.—libur, Ir.] levr, léor, m. A.

Ex. Lyvyr, D. 95.

Pl. lyfryw, D 78, 101, R 2411.

LLU, 179, 7<sup>b</sup>. *exercitus*, an army. [This was left blank in the MS., and the word has been inserted in a blacker ink by a recent hand. The *U* is not found in any other instance.] The Welsh *llu*, m. signifies "a host." See *Luu listri*.

LOCH, 598, 9<sup>a</sup>. *vitulus*, a calf. [llo, m. W.—lué, leué, m. A.] laogh, m. Ir. *Lho* is written in the margin. The recent form is *leauch*.

LOCH EUBIC, 583, 9<sup>a</sup>. *hinnulus*, a hind-calf. See *Euhic*.

LODER, 793, 9<sup>b</sup>. *caliga*, a stocking. [llawdyr, m. W.—lavrek, m. A.] Recent pl. *lydrau*. The Armoric word is the *lafroc* of this vocabulary.

LOE, 775, 9<sup>b</sup>. *regula*, rule. [Unknown.] Qu. Welsh llyw, m. 'a ruler.'

LOGGURCHEL, 982, 10<sup>a</sup>. *utensilia*, any thing for use. [*lof*, 'hand,' and *guthel*,? q. v.]

LOGEL, 750, 9<sup>b</sup>. *loculus*, a cupboard, a coffin. [llogell, f. 'a drawer,' W., a place for depositing anything : the verb logell, 'to deposit,' in Pass. 233, 3.] This word *logell* is incorrectly rendered in the passage quoted by Zeuss; it is a substantive, meaning a coffin. The line is in the MS. *Corff Jesus Cryst yntrethe then logell a ve degys*, 'The body of Jesus Christ was carried between them to the coffin.'

Ex. Logol, R 2166, 2179.

LOGODEN, 578, 9<sup>a</sup>. *clissemus* vel *mus*, vel *soorex*, a mouse. [llygod, llygoden, f. W.—lôgôd, lôgôden, f. A.]

LOGODENFER, 90, 7<sup>a</sup>. *sura*, the calf of the leg, [i. e. mouse of leg.] This appears to be a strange combination, but it is borne out by the Greek *μῦς*, which means 'mouse' and 'muscle;' the Latin is not very different, and the Welsh *llygoden* means 'mouse,' and *llywethan*, 'muscle.' The Armoric has *kôv*, and the Gaelic *calp*; cf. the English *calf*.

LOR, 757, 9<sup>b</sup>. *pavimentum* vel *solum*, a pavement, a floor. [llawr, m. W.] Recently *lêr*, pl. *lerou* and *leriou*.

Ex. Luer, D 680, 1515; lur, 'abyss,' R 2330.

LORCH, 680, 9<sup>a</sup>. *baculus*, a staff. [lorc'hen, A. apud Lepell.] Recent form *lor*. See *Lunworchguil*.

Ex. Lorgh, D 914, 919.

LOSC,<sup>a</sup> 284, 7<sup>b</sup>. *arsura* vel *ustulatio*, a burning. [llog, m. W.—losk, m. A.—losc, loscad, I.]

Ex. Losco, 'that it may burn,' R. 130.

Lesky, 'to burn,' O 442, 474; lesk, O 1290.

Lyskys, 'burnt,' O 711.

LOTLES, 657, 9<sup>a</sup>. *artemisia*, mugwort. [llawd, 'luxurious,' W.] Tonkin puts this word and *leshuit* together; but he writes "also white horehound." Zeuss sees *lodes* in the MS., though he correctly reads *lotles*. I certainly think I see *lotles*, as I see *il* and not *d* in *coitlinhat*, where he reads *coidinhat*.

LOUAN, 348, 8<sup>a</sup>. *fumis* vel *funiculus*, a rope. [loman, anc. Ir.] louan, f. 'a leather strap,' A.

Ex. O 1297, 1347, D 2060.

Pl. louonow, D 2520.

LOUEN, 933, 10<sup>a</sup>. *letus*, glad. [llawen, W.—laouen, A.]

Ex. Lowen, 'glad,' D 3157; lowenne, 'more glad,' D 3158.

Subst. lowene, O 154, 319, 1542; lowyne, D 226; lowenhe, D 1427.

Adj. yn lowen, O 719, D 191; yn lowhen, O 2383.

lowenek, 'glad,' O 449, R 1333, 1848.

The recent form of the last adjective was *leunek* or *leunik*.

LOPEN, 622, 9<sup>a</sup>. *pediculus*, a louse. [lleuen, W.—laouen, léuen, f. A.] Recently *luan*, pl. *lou*, *loow*.

LOUENNAN, 574, 9<sup>a</sup>. *mustela*, a weasel. [Qu. *louernan*.]

We have llofen, f. and llofenan, c., rendered "lam-

<sup>a</sup> This word is clearly the root, and the vowel *o* is changed to *e* and *y* in *lesky*, *lyskys*, &c., by *umlaut*: See the Grammar, §. 3. p. 220. The remark at the end of the section was founded on the erroneous supposition that the root was *lesk*.

prey" and "burbot" in Welsh dictionaries ; but the weasel in Welsh is *Ulofenan*, f.

LOUERN, 561, 8<sup>b</sup>. *vulpes*, a fox. [louarn, loarn, m. A.]

Ex. Lowarn, O 895.

LUGARN, 777, 9<sup>b</sup>. *lichinus*, a candle, lamp, light. [llygorn, m. W.—luacharnn, gen. lochairnn, anc. Irish.] See a note of Zeuss at p. 28, where he points to Locarno, near the head of Lago Maggiore, as exhibiting the Gallic form of the word ; while Lucerne, at the foot of the lake of the same name in Switzerland, gives the Latin form.

LUHET, 436, 8<sup>b</sup>. *fulgur*, lightning. [lluched, f. W.—*luffet* in Buhez, now *lucheden*, A. from *lucha* and *luia*, 'to shine ;' *luhas* in Pass.] Zeuss gives *luvet*, and Tonkin *lurvet*, but the third letter, though not clear in the MS., is more like *h*.

Ex. Luhes, R 129, 296 ; luhesen, R 293.

LUID, 181, 7<sup>b</sup>. *procinctus*, a battle array. [lluydd, lluedd, m. 'warfare,' 'an army,' W.] See *Hebrenchiat luir*.

LUIR, 7, 7<sup>a</sup>. *luna*, the moon. [lloer, f. W.—loer, loar, f. A.] Recent form *lur*.

Ex. Lor, O 36.

LUMAN, 468, 8<sup>b</sup>. *nunc vel modo*, now. [llyman, llyma, W. as yman, yma, 'here.'] See Grammar, p. 294, for examples of various forms of the word, viz. *lemyn*, *lemmyn*, and *lemman*.

LUU LISTRI, 269, 7<sup>b</sup>. *classis*, a fleet, i. e. an army of ships. [sluag, m. Ir.] See *Lester*.

LUPORCHGUIT, 682, 9<sup>a</sup>. *virgultum*, a shrub. Zeuss translates "hortus arborum," reading luworch = lowarth, 'a garden,' Pass. 140, 1, 233, 1, and makes *guit* a plural of *gueden*. Tonkin translates "a clump of young sprigs growing up together, q. d. a

wood of staffs or shooters," looking at *luworch* = lorch, 'a staff,' and *guit* = the Welsh *coed*. I think a "wild garden" the most probable rendering: *guit* is the Welsh *gwydd* in several instances. See *Guitfil* and *Chelioc guit*.

## M.

**MAB**, 132, 7<sup>a</sup>. *filius*, a son. Mab, W.—mab, map, A., and, with the usual change of labial to guttural, the Irish *mac*.

Ex. Map, O 606, 639, D 2948.

Pl. mebbyon, O 437; mebyon, O 1038.

**MAB AFLAVAR**, 203, 7<sup>a</sup>. *infans*, an infant. A child who does not speak. See *Aflavar*.

**MAB MEIDRIN**, 147, 7<sup>a</sup>. *alumpnus*, a foster-son. [Cf. the Welsh *meithrin*, 'to nourish,' and *maeth*, 'nurture'; and see *Mamaid* and *Tatvat*.]

**MADERE**, 634, 9<sup>a</sup>. *sinitia*, the herb madder. [Unknown.] Either from the Anglo-Saxon *mæddere*, or *vice versa*. The word is not to be found in any other language I know of.

**MAERBUIT**, 291, 8<sup>a</sup>. *dispensator*, steward. [See *mair*, *præpositus*, and *buit*, the Welsh *bwyd*, m. 'food.']

**MAGLEN**, 239, 7<sup>b</sup>. *laqueus*, a gin, springe, halter. [maglen, maglai, magyl, f. W.—stagel, f. A.] *Stagel* is used of the little ligament under the tongue.

**MAHTHEID**, 199, 7<sup>b</sup>. *virgo*, a virgin. [Perhaps from Anglo-Saxon *mægdh*; cf. *maighdean*, Gaelic; it can hardly be from the Welsh *machdaith*, f. 'an embankment for safety.' See *macdact*, anc. Irish.] Tonkin gives *magteth*, *maythys*, and *maithes* as recent forms.

Ex. Maghteth, D 1727; maghtyth, D 3027.

**MAIDOR**, 294, 8<sup>a</sup>. *caupo*, a victualler. [For *maithor*, with a *d* for *th*, as in *mamaid* and *meidrin*; Welsh *maethu*, 'to give food.']

**MAIR**, 177, 7<sup>b</sup>. *præpositus*, a mayor or chief. [*Maer* in Mabinogion,—*maire* Fr.] The Latin *major*.

**MAISTER**, 349, 8<sup>a</sup>. *magister*, a master. [meistyr, W.—mester in Buhez.]

**MAISTER MEBION**, 369, 8<sup>a</sup>. *pedagogus*, a schoolmaster. Literally, master of boys. See *Mab*.

**MALOU**, 636, 9<sup>a</sup>. *malva*, mallow. [malo, malv, m. A.]

**MAM**, 27, 7<sup>a</sup>. *mater*, mother, [mam, W. A.]

Ex. O 324, 456, D 2949.

**MAMAID**, 146, 7<sup>a</sup>. *altrix* vel *nutrix*, a nurse. [*mam maeth*, 'mother of nutrition.' See *Mab meidrin* and *Tatvat*.] *mammaeth* in margin.

**MAM TEILU**, 214, 7<sup>b</sup>. *materfamilias*, the mistress of the house. [In the MS. *manteilu*.] See *Teilu*.

**MANACH**, 109, 7<sup>a</sup>. *monachus*, a monk. From the Latin.

**MANAES**, 110, 7<sup>a</sup>. *monacha* vel *monialis*, a nun. [manaches, W.] manac'hez, A.

**MANS**, 381, 8<sup>a</sup>. *mancus*, maimed. [The reading is clear, but we should expect *manc*. Mank, monk, A.]

**MANTEL**, 210, 9<sup>b</sup>. *mantellum*, a mantle. [mantell, f. W.—mantel, pl. mantellou, f. A.]

**MANTEILU**, so in MS., but see *Mam teilu*.

**MARBURAN**, 495, 8<sup>b</sup>. *corvus*, a raven. [Perhaps error for *maurbran*, as a distinction from *morbran*, f. 'a cormorant,' now *morfran*, W.—muirbran, anc. Ir. 'a sea-crow.' *Bran* has the radical consonants of German *hraban*, Slavonic *wran*.] See English raven. The recent form was *marvran*, f. See

Lhuyd, p. 241, who interprets it as *Zeus* does, 'great crow.' Malvran, f. A.

Ex. Marghbran, f. O 1106, lit. 'horse-crow, opposed to the above derivation. *March* is used in Welsh to strengthen the meaning; as *march-daran*, 'loud thunder;' *marchleidyr*, 'an arrant thief.'

MARCH, 563, 9<sup>a</sup>. *equus*, a horse. March, m. W.—marc'h, m. A.—Marc, m. Gael. Recent form *marh*. Cf. *mare*, *marshal*.

Ex. Margh, O 124.

Pl. mergh, O 1065.

MAUR, 944, 10<sup>a</sup>. *magnus*, great. [mawr, W.—meur, A.—már, Ir.]

Ex. Mur, O 299, 717, 1986. *Mur* appears to be a substantive in O 2510, D 44, and R 2310.

MEBION, plural of *mab*. See *Mab* and *Mester mebion*.

MEDU, MEDDOU, 857, 10<sup>a</sup>. *medum*, mead. [medd, m. W.—mez, A.; but *meddw* is 'drunk,' and *meddwi*, to 'intoxicate,' W.] Cf. *μέθυ*, and see the Sanskrit *madhu* and *mada*.

MEDHEC, 282, 7<sup>b</sup>. *medicus*, a physician. [Latin.]

Ex. Methék, R 1648.

MEDHECNAID, 283, 7<sup>b</sup>. *medicina*, physic. [Latin.] The Welsh form is *meddyginiaeth*, m.

Ex. Mythgyeth, R 1670.

MEDINOR, 930, 10<sup>a</sup>. *cardo*, a hinge. [mudurun, f. A.]

MEHIL, 544, 8<sup>b</sup>. *mullus*, a mullet. [Foreign word.] mel, m. A.

MEHIN, 845, 10<sup>a</sup>. *lardum*, bacon. [mehin, m. W.]

MEIDRIN [mab,] 147, 7<sup>a</sup>. *alumpnus*. See *Mab meidrin*.

MEL, 906, 10<sup>a</sup>. *mel*, honey. [mél, m. W.—mél, m. A.]

Ex. O 1430, R 144.

**MELET** [liu.] 361, 8<sup>a</sup>. *minium*, red lead. [melet, pl. of mel, m. the name of a fish ; called also *melruz*, m. A.] *Mél* is the "mullet:" *melruz* is rendered by Légonidec "le rouget," which French dictionaries translate by "red mullet" or "roach." Cf. *μῆλος*.

**MELHYONEN**, 662, 9<sup>a</sup>. *vigila*, a violet. [meillionen, f. W.—melchen, melchon, m. A. "clover."] The Armorican word appears to be unconnected ; the *ch* is pronounced as in French.

**MELIN**, 904, 10<sup>a</sup>. *molendinum*, a mill. [melin, m. W.—mélín, milin, f. A.]

**MELPIOGES**, 619, 9<sup>a</sup>. *testudo*, a tortoise. [*melvioges* is fem. of *melviog*, an adjective from *melwi*, to creep, W.] *melvioges* is a snail. I do not know the word *melwi*.

**MELYEN**, 618, 9<sup>a</sup>. *limax*, a snail. [malw, malwod, melyen, malwen, malaen, f. W.—melc'houéden, f. A.]

**MENISTROR**, 293, 8<sup>a</sup>. *pincerna*, a butler. [menestyr, from menestru, "to serve," W.] From the Latin.

**MENIT**, 715, 9<sup>b</sup>. *mons*, a mountain. [mynydd, m. W.—menez, m. A.] Recent plural *menedhiou*.

Ex. Meneth, O 429, 1281, 1288.

Pl. Menythyow, D 108.

**MENTE**, 655, 9<sup>a</sup>. *mente*, the herb mint. [mintys, W.—ment, f. A.—*miontas*, Ir.—*meannt*, *meannd*, Gael.—*menta*, Gall.—"mentastrum Græci lalaminthen (sic), Hispani creobula, Galli *mentam*, Apulej. Madaur. p. 219<sup>a</sup>."]

**MENPIONEN**, 620, 9<sup>a</sup>. *formica*, an ant. [mywionyn, bywionyn, mywion, bywion, or morion, m. W. ; in Mab. 2, 236, morgrugyn. Mériéuen, mérionen, mérien, mérion, f. A.] The Welsh word induces a conjecture that the reading may be *meurwionem*.



**MESKLEN**, 552, 8<sup>b</sup>. *muscla*, a muscle. [masgyl, f. mesglyn, m. a shell, W.] mesklen, f. A. Lhuyd makes this word feminine ; see Archæol. Brit. p. 241.

**MESEN**, 684, 9<sup>a</sup>. *glans*, an acorn. [mesen, f. W.—mez, m. mézen, f. A.]

**METIN**, 454, 8<sup>b</sup>. *mane*, the morning. [mintin, m. A.—matin, anc. Ir.]

Ex. Myttyn, O 1533, 2074, 2279, R 1108.

Mythyn, O 1644.

**MIDIL**, 338, 8<sup>a</sup>. *messor*, a reaper. [méder, m. from *midi*, *medi*, “to mow,” A.] medel, f. ‘reaping,’ from *medi*, ‘to reap,’ W. Recent forms were *midzhar* and *midzhi*.

**MIL**, 605, 9<sup>a</sup>. *animal*, an animal. [mil, m. W. c. A.] Perhaps *myl* in D 1618 and R 2506 may be this word, but the meaning is not clear. Recent plural *milioro*.

**MILIN**, 483, 8<sup>b</sup>. *fulvus* vel *flavus*, yellow. [melyn, W.—melen, A.] In the margin *melyn* is written.

Ex. Melyn, O 1965.

**MILL**, 645, 9<sup>a</sup>. *papaver*, a poppy. [Unknown ; the Welsh is *mabgoll*.]

**MIN**, 588, 9<sup>a</sup>. *hedus*, a kid. [myynn, m. W.—menn, m. A. Cf. mind, mend, Ir., and meann m. Gael.]

**MINFEL**, 642, 9<sup>a</sup>. *millefolium*, yarrow. [minfel, m. W.] From the Latin.

**MIS**, 498, 8<sup>b</sup>. *mensis*, a month. [mis, mys, m. W.—mís, anc. Ir.] míz, m. A.

Ex. Mys, O 1060, D 1646.

**MODEREB**, 150, 7<sup>a</sup>. occurs in *modereb abark mam*, “matertera,” “an aunt by the mother’s side,” followed by *abark tat*, ‘amita,’ “by the father’s side.” [modryb, W.—moérsb, mouéreb, A.] See *Parth*.

MODERUY, 325, 8<sup>a</sup>. *armilla*, a bracelet. [modrwy, f. W.] The Rev. R. Williams derives *modrwy* from *mod*=*baud*, f. 'a thumb,' and *rhwy*, f. 'a ring;' as *breichrhwy*, 'an arm-ring.' *Bodhwy*=*modhwy*, and *modfedd*, 'an inch,' i. e. *baud medd*, 'thumb-measure,' confirm the equivalence of *mod* and *baud*.

MOELH, 501, 8<sup>b</sup>. *merula*, a blackbird. [mwyalch, f. W.—moualc'h, f. A. The name 'Αλκιμοεννίς, a place on the left bank of the Upper Danube, in Ptolemy, appears to be the same word, with the component parts transposed; it was doubtless so called from the river named *Alcmona* or *Alhmona* by the historians of Charlemagne. There are also German names of rivers and places derived from animals, such as Ebraha, Uraha.]

MOLS, 602, 9<sup>a</sup>. *uerues*, wether-sheep. [molt, anc. Ir.—multo, med. Lat.—mouton, Fr.] In mediæval Latin we find also *molto*, *monto*, *munto*, *mutto*, and *muto*; molt, W.—mult, molt, Gael.—maout, meut, A.

Ex. Mols, O 1384.

MOR, 14, 7<sup>a</sup>. *mare*, the sea. Môr, m. W.—môr, m. A.—muir, f. Gael.—more, Slav.—mare, Lat.—&c. &c.

Ex. O 26, 1675, D 2422, R 2256.

MOR DIFEID, 16, 7<sup>a</sup>. *pelagus*, the main sea. [*mor difaith*, "disturbed sea," W. opposed to *spaven mor*, "quiet sea," rendered *equor*. See *Spaven mor*.] See *Difeid*.

MOR HOCH, 540, 8<sup>b</sup>. *delphinus*, a porpoise. [môrhwhch, f. W.—môrhouc'h, m. A.=sea-hog. In Irish, muce mora. The Irish muce=Welsh moch, 'pig.']

MOR NADER, 553, 8<sup>b</sup>. *murena* vel *murenula*, a lamprey. [Literally, sea-snake.] Morneidr, f. W. *Mor neidyrr* in margin. Feminine in Archæol. Brit. p. 241. See *Nader*.

MOR TOT, 17, 7<sup>a</sup>. *oceanus*, the ocean. [Cf. the Welsh *tano*, *tanoed*, "extended, tranquil;" *mor tanoed* is "the foggy sea," i. e. the German Ocean.]

MOR UIL, 539, 8<sup>b</sup>. *cetus*, a whale. [Sea-beast, as in *Guitfil*. Morfil, m. (mor mil.) W.]

MORBOIT, 86, 7<sup>a</sup>. *femur* vel *coxa*, the thigh. [Should be *mordoit*. Mordwyt, morduit, morduith, and now morddwyd, m. W.—morzed, morzad, f. A.]

MOROIN, 198, 7<sup>b</sup>. *puella*, a girl. [morwyn, W.]

Ex. Moren, O 2649; moran, R 1044.

MOYR BREN, 700, 9<sup>b</sup>. *morus*, a mulberry tree, a bramble bush. [merwydden, f. W.—mouar, m., mouaren, f. 'a mulberry,' A.] *Mwyar*, 'berries;' *miar*, f. *mwyer*; *mieri*, pl. 'brambles.' In Pryce *Moyar*, 'a blackberry.' Recently *morán diu* was in use, with a so-called plural *môr*.

MUCH, 133, 7<sup>a</sup>. *filia*, a daughter. [qu. for merch?] The examples seem to prove Zeuss's conjecture, but I am informed by the Rev. R. Williams that in Welsh pedigrees *uch*=*much* is used for women in the same way as *ap*=*mab* for men; as, *Elen uch Gwen*.

Ex. Myrgh, O 2736, D 1967.

Pl. Myrhes, O 1038.

MUIN, 941, 10<sup>a</sup>. *gracilis*, slender. [mwyn, W.—moan. A.] *Mwyn* in Welsh is 'gentle, kind;' *main* is 'slender.' *Main* is written in the margin. Recent form *moin*.

MUIS, 841, 10<sup>a</sup>. *mensa*, a table. [mwys, f. W.] Not now used, I believe, in this sense.

## N.

NADER, 610, 9<sup>a</sup>. *vipera*, vel *serpens*, vel *anguis*, a viper. [neidyr, neidr, f. W.—nathir, anc. Ir.] Anglo-Saxon *næddre*. The English word *adder* seems to

be a mistake, arising from a confusion between *a nadder* and *an adder*; as *a newt* and *an eft*. Cf. *aér*, f. A., and *nathair*, f. Gael., pronounced *naér*.

Ex. O 1756.

NANS, 717, 9<sup>b</sup>. *vallis*, a valley. [nant, m. W.—in Armoric *traon*, *traoun*, in Buhez *tnou*.]

NAUN, 935, 10<sup>a</sup>. *famis*, hunger. [newyn, m. W.—naon, naoun, f. A.]

Ex. Nown, O 400.

NEBTRA, 954, 10<sup>a</sup>. *aliquid*, something. This was first written *neptra*, but corrected to *nebtra*.

NEF, 2, 7<sup>a</sup>. *celum*, heaven. Nef, m. W.—énv, m. A.—neamb, m. Gael.—nebo, Slav., &c. &c.

Ex. O 1, 105, D 81.

NEID, 520, 8<sup>b</sup>. *nidus*, a nest. [nyth, m. W.—neiz, m. A.] Recently *nyth*, pl. *nythow*.

NENBREN, 835, 10<sup>a</sup>. *laquear*, a roof of a chamber. [nenbren, m. W. from *nen*, m. a ceiling, and *pren*, a beam.] See *Pren*.

NESHEVIN, 154, 7<sup>a</sup>. *propincus*, a neighbour. [Perhaps from the superlative *nesaf*, 'the nearest:' or an erroneous writing for *cesevin*, the Welsh *cyssefin*, in *car kysseuin*, (consanguineous) Mab. 2, 226.] *Nesevin*, the same word, is regular Welsh.

NODEN, 837, 9<sup>b</sup>. *filum*, thread. [snoden, see *snod*, 'vitta.'] noden, f. W.—neûden, f. A.

NOI, 143, 7<sup>a</sup>. *nepos*, a nephew. [nai, m. W.—niz, A.] Analogous forms exist in the Aryan tongues, but generally signifying 'grandson.'

NOIT, 144, 7<sup>a</sup>. *neptis*, a niece. [nith, f. W.—nizez, A.] *Nisi* in margin.

NOS, 453, 8<sup>b</sup>. *nox*, night. [nôs, f. W.—noz, f. A.]

Ex. O 39, 458, 1516.

## O.

**OBEROR**, 218, 7<sup>b</sup>. *operarius*, a workman. Obérou, A.  
Ober in Armoric is the verb 'to do.' Also a substantive masculine signifying 'a work,' as in Cornish. See O 445, 610, D 816; pl. oberow, O 1682, and oberet, O 604: a recent plural was *oberiou*. Cf. *obair*, f. Gaelic. See *Droch-oberor*.

**OBIL**, 281, 7<sup>b</sup>. *clavus*, a peg. See *Ebil*. *Obil* is entered in the vocabulary as one of the equivalents of *clavus*, the other being *leu*. The Latin word was rendered in its two meanings. See *Leu*.

**ODION**, 596, 9<sup>a</sup>. *bos*, an ox. [eidion, W.—ejenn, A.]  
Recent form *udzheon*, *odgan*, pl. *ohan*.

**OFERGUGOL**, 787, 9<sup>b</sup>. *casula*, a cope. Tonkin reads this 'overhood,' taking the first part of the word to be English; but Zeuss correctly makes it 'priest's hood.' See the next word.

**OFERIAT**, 105, 7<sup>c</sup>. *presbiter*, a priest. [offeiriat, W.]

**OILET**, 896, 10<sup>a</sup>. *frixorium*, a frying-pan. [Unknown elsewhere.]

**OIN**, 603, 9<sup>a</sup>. *agnus*, a lamb. [oen, m. W.—oan, m. A.]  
uan, m. Gael. Query *oiv*, the Latin *ovem*. Recent plurals *ean*, *ennes*.

Ex. Oan, D 697; on, D 707.

**OIB**, 854, 10<sup>a</sup>. *frigidum*, cold. [oer, m. W.]

**OLEU**, 861, 10<sup>a</sup>. *oleum*, oil. [olew, m. W.—oleo in Buhez; *édl*, *éul*, *évl*, m. A.—ola, anc. Ir.]

**OLEU BREN**, 699, 9<sup>b</sup>. *olea* vel *oliva*, an olive tree. [olewwyddden, W.—olivez, olivézen, A.]

Ex. Olyf, O 1122, D 244.

**OLIPHANT**, 568, 9<sup>a</sup>. *elephans*, an elephant. [Latin Elifeint in Mabinog.] Olifant, m. A.

ONNEN, 672, 9<sup>a</sup>. *fraxus*, an ash tree. [on, onen, f. W. —ounn, m. ounnen, f. A.] Recent pl. *enwith*, in which we have *guith*, 'trees.' See *Guiden*.

ORCHINAT, 795, 9<sup>b</sup>. *calciamentum*, a shoe. [archenad, m. 'clothing;' archen, f. 'a shoe;' archenu, 'to shoe,' W.—arc'hennad, m. 'shoe,' A.]

ORS, 569, 9<sup>a</sup>. *ursus*, a bear. [Latin. Ourz, ours, A.] Arth, m. W.

## P.

PADEL HOERN, 895, 10<sup>a</sup>. *sartago*, a frying pan. [padell, f. haiarn, m. 'a pan of iron,' W.] See *Hoern*. *Paron*, *palaren*, f. A. appear to be corruptions of the same compound. *Padel* is clearly the Latin *patella*. Recent form *padal*.

PALF, 79, 7<sup>a</sup>. *palma*, the palm of the hand. [Latin *palma*.] Palf, f. W.—palf, paly, m. A.

PALORES, 545, 8<sup>b</sup>. *graculus*, a Cornish daw or chough. [Possibly derived from *chwalores*, from the verb *chwalu*, to strew, W. or from *pahu*, to dig.] Palores, f. W.

PARCHEMIN, 357, 8<sup>a</sup>. *pergamenum* vel *membranum*, parchment. The French word.

PAROT, 898, 10<sup>a</sup>. *coctus*, boiled. [parawd, W.] Rather means 'ready.'

Ex. Parusys, D 458, 690.

PARTH, a part, or side, occurs in the MS. four times, in cases exactly alike; in three of these it is written with *h*, and in one with *d*, so that the original had probably the Saxon þ=th. The examples are *Eviter abard tat*, 'uncle on the part of the father;' *abarh mam*, 'on the part of the mother;' *modereb abarh mam*, 'aunt on the part of the mother;' *abarh tat*,

'on the part of the father.' See *Eviter* and *Modereb*. Zeuss compares the identical Armoric usage a *berz tat*, and *mam*, and the Welsh *brant y arthur o barth y uam*, 'brother of Arthur on his mother's side,' of the Mabinogion, 2, 206. *Abarth* is often found in the Dramas, meaning, 'on the part of,' or 'name of:' as, *abarth dev*, 'in God's name,' O 2539. See also O 1792, 2700, D 1322, 1348. In R 1725, it appears to signify 'of value.'

PAUGEN, 822, 9<sup>b</sup>. *pedula*, a sock. [pawgen, f. W.] Derived from *pau*; the Armoric *pað* or *pav* signifies the paw of an animal, as does the Welsh *pawen*; but in Cornish it must have meant a human foot. See R 1666; the dual *dyu bau* is found in R 2076.

PAUN, 506, 8<sup>b</sup>. *pavo*, peacock. [pawan, paen, m. W.—paun, m. A.]

Ex. Payon, O 132.

PEBER, 912, 10<sup>a</sup>. *pistor*, a baker. [pobwr, W. from *pobi*, to bake. Arm. *pober*, a baker.] Cf. the Greek root *πεπ*, Sanskrit *pach*.

PEIS, 812, 9<sup>b</sup>. *tunica*, a jacket. [pais, pl. *peisiau*, f. W.] The Dutch *pey*, the English *pea-jacket*. See *Peus gurec*.

Ex. Pous, f. D 2846, 2854, R 1921, 1924.

PELLEN, 830, 8<sup>b</sup>. *globus*, a ball (of wool). [pellen, f. W. A.] *Pellan* in Pryce.

PELLISTGUR, 811, 9<sup>b</sup>. *pellicia*, a leathern pilch.—PELLISTKER, 825, 9<sup>b</sup>. *mastruga*, a fur coat. Pellist in these two words appears to be the English *pilch*, or *pelisse*. *Pellistker* in the Vocabulary is made synonymous with *pengugh grec*, a 'woman's cloak,' while *pellistgur* probably means a 'man's cloak.' The *gur* is clear enough, but I do not see the meaning of *ker*; Zeuss appears to consider the two compounds as one. See the Welsh *pilysgyn*, m.

The English words are given from Pryce, and were probably supplied by Lhuyd.

PEN, 23, 7<sup>a</sup>. *capud*, the head. Pen, m. W.—penn, m. A.—ceann, m. Gael. <sup>a</sup>

PENCANGUER, 315, 8<sup>a</sup>. *centurio*, the captain of a hundred. [Literally, head of a hundred men: *Pen can gur*.]

PENCLIN, 88, 7<sup>a</sup>. *genu*, the knee. [More correctly *penglin*. The Irish is *glin*, anciently *glún*; the Welsh *penlin*, the Armoric *pennglin*, m. meaning properly the 'prominence of the knee.'] Welsh *glin*, m. See D 136, war pen the thew glyn, 'on the head of thy knees,' (dual form). See also *pen y dew glyn*, l. 247.

PENCLUN, 87, 7<sup>a</sup>. *clunis*, the hip, haunch. [clun, f. W.—klún, f. A. In Mabinog. 2, 201, o benn y glun.] The line in R 523, *pos re teulseugh agas clun*, marked as doubtful, should have been rendered, "Heavily ye have laid down your haunches." Pryce gives, quoting this line, "but cast off your complaint!" probably from Keigwyn's version. See *Duighun*.

PENDEUIG, 168, 7<sup>b</sup>. *princeps*, a prince. [pendefig, m. tefig, W.] Recent forms *penzivik* and *penzhivik*, pl. *penzivygion*.

PENGUGHGREC, 825, 9<sup>b</sup>. *mastruga*, a fur coat. [penguwch, m. W.] Literally, cloak of a woman. See *Pellistker*.

PENTEILU, 213, 7<sup>b</sup>. *paterfamilias*, the master of the house. Literally, the head of the family. See *Teilu*.

<sup>a</sup> I have rendered *hy ben* in O 2649 by 'his head,' but the translation reads awkwardly. I now believe that we have here a further instance of the pronoun *hyben*, 'another;' but it must be decidedly masculine in this case, as at O 2816; See Grammar, p. 255. The version will be, "But thou, jade girl, makest another a God to thyself."



**PER**, 887, 10<sup>a</sup>. *lebes*, a caldron, kettle. [pair, m. W.—per, f. A.] coire, m. Ir.

**PERBREN**, 687, 10<sup>a</sup>. *pirus*, a pear tree. Perbren, m. W.  
Cf. *per*, *pir*, a pear, A. See *Pren*.

**PERSEIT**, 920, 10<sup>i</sup>. *amfora*, a jug with two ears. [Compounded of *per* and *seit*.] See *Seit*.

**PEUS GUREC**, 824, 9<sup>b</sup>. *toral*, a woman's dress. The English is given from the Cornish, not as a translation from the Latin. See *Peis*.

**PI**, the conjunction "or." It is found in *goscór pi teilu*, 'family or household;' *leu pi obil*, 'a rudder or peg;' *pengugh grec pi pellistker*, 'a woman's cloak or pelisse.'

Ex. Py, O 95, 364, 2053.

**PIB**, see *Vib*. Pib, f. W.

**PIPHIT**, see *Viphit*.

**PILLEN**, 808, 9<sup>b</sup>. *fimbrium*, a fringe. [pilyn, f. W.—pil, m. pilen, f. a rag, A.] Perhaps the English *pillion* is from this word.

**PINBREN**, 678, 9<sup>a</sup>. *pinus*, a pine tree. [pinbren, W.—pin, pinen A.] Cf. *perbren*.

**PIRGIRIN**, 335, 8<sup>a</sup>. *peregrinus*, a stranger. [A word borrowed from Latin, like the Germanic *pilgrin* and *pilgrim*.] Pererin, W.—Pirc'hirin, A.

**PISC**, 538, 8<sup>b</sup>. *piscis*, a fish. [pysg, m. W.—pesk, m. A. iasg, m. Ir.] Recent plurals, *pysgyz*, *pyzgaz*.

Ex. Pysg, O 139.

Pl. puskes, O 43, 52, 135.

**PISCADUR**, 233, 7<sup>b</sup>. *piscator*, a fisherman. [From Latin.] See the Welsh *pysgadur*, and Armorican *peskéter* or *peskéttaer*.

**PISCLIN**, 738, 9<sup>b</sup>. *vivarium*, a fish-pond. [pysgodlyn, m. W.] From *pisc* and *lin*. See *Lin*.

PIUR, 138, 7<sup>a</sup>. *soror*, a sister. See *Huir*.

PLUFOC, 802, 9<sup>b</sup>. *pulvinar*, a bolster. [plumauc, anc. W.] Modern Welsh plufog, from *pluf*, pl. feathers. —plû, plûn, m. A.

PLUI, in HEBRENCCHIAT PLUI, the leader of a parish. [plwy, plwyf, m. a parish, W.; ploué, ploé, m. village, A. plebs.]

Ex. Plu, R 245, 2198, 2584.

PLUMBREN, 688, 9<sup>a</sup>. *plumbus*, a plum tree. From the English. See *Pren*.

PLUVEN, 359, 8<sup>a</sup>. *penna*, a pen. [plufen, f. W.=pluma.] Recent plural *plyv*, 'feathers.' Cf. *bleu*.

POBEL TIOGOÜ, 183, 7<sup>b</sup>. *vulgus*, the common people. [Latin.] Zeuss reads here *pobel l. iogou*, but I see clearly *pobel tiogou*. *Pobel* is from the Latin *populus*, and perhaps the last word is allied to the Welsh *taiog*, 'rude, rustic.'

POCCUIL, 153, 7<sup>a</sup>. *basium*, a kiss. [poc, pocan, pocyn, m. W.—pok, m. A.—bóc, anc. Ir.—póg, f. mod. Ir. Allied to *impog*.]

POL, 739, 9<sup>b</sup>. *puteus*, a well. [pwill, m. W.—poull, m. A.] The English *pool*.

POLI, 714, 9<sup>b</sup>. See *Voli*.

PONS, 723, 9<sup>b</sup>. *pons*, a bridge. [pont, f. W.] Pont, pount, m. A.

Ex. O 2804, 2811.

POPEL, 910, 10<sup>a</sup>. *pistrinum*, a bakehouse. I think this must be written instead of *popti*, as printed by Pryce; the Welsh *pobty*, m.

POPEL, 180, 7<sup>b</sup>. *populus*, people. See *Pobel* in *Pobel tiogou*.

PORCHEL, 595, 9<sup>a</sup>. *porcellus*, a little pig. [porchell, parchell, m. W.—porc'hel, m. A.]

PORTH, 763, 9<sup>b</sup>. *janua* vel *valua*, a door. [Latin.]

Porth, m. W. The meaning in recent Cornish was "a bay or creek:" and the word still remains as a name. See *Porth Carnow*, near the Land's End.

Ex. Port, O 962.

Pl. porthow, D 3040.

Portheres, a portress, D 1225.

PORUIT, 758, 9<sup>b</sup>. *paries*, a wall. [parwyd, m. W.]  
paroi, f. French.

POST, 764, 9<sup>b</sup>. *columpna*, a pillar. [post, m. W. A.]

Ex. D 2058.

PREN, 704, 9<sup>b</sup>. *lignum*, timber, tree. [Pren, m. W.—  
prenn, m. A.] cran, m. I. See *Moyrbren*, *perbren*, &c.

Ex. O 1444, 2493, D 2542.

PRIDERYS, 948, 10<sup>a</sup>. *sollicitus*, pensive, anxious. [pryderus, W.—predériuz, A.]

Ex. Prederys, O 227.

Pryderow, D 2611, anxieties.

Prydyrys, D 2540, let him consider.

PRIDIT, 262, 7<sup>b</sup>. *posta*, a poet. [prydydd, m. from  
*prydu*, 'to compose,' W.]

PRIF, 579, 9<sup>a</sup>. *vermis*, a worm. [pryf, m. W.—prev or  
prenv, m. A.] cnuimh, f. (pron. cruiv), Gaelic.  
Recent forms *prev*, pl. *previon*.

PRIFPREN, 621, 9<sup>a</sup>. *eruca*, a caterpillar. [pryf pren, W.  
timber worm.] prév, préñv, m. A. See *Pren*.

PRIMUSDOC, 380, 8<sup>a</sup>. *lippus*, blear-eyed. [Not clearly  
written, but it must be the Armoric *pikouzek*, from  
*pikouz*.] This odd word is abridged in the first  
syllable as in *prinid*; the *s* may be *f*, and *d* looks  
quite as much like *cl*. Cf. Gaelic *prab* and *prabach*.

PRINID, 191. See *Caid prinid*.

PRIOT, in GURPRIOT, 201, 7<sup>b</sup>. *sponsus*, a bridegroom—  
[priawt, W.] priod, W.—pried, A.

PRIT, 456, 8<sup>b</sup>. *hora*, an hour, time. [pryd, m. W.—  
préd, prêt, m. A. 'time.']

Ex. Prys, O 338, 674, D 15.

PROFUIT, 99, 7<sup>a</sup>. *propheta*, a prophet. Prophwyd, W.

EX. Profus, O 1799, D 325, 489.

PL. profugy, D 1480.

PROUNDER, 106, 7<sup>a</sup>. *sacerdos*, a priest. [Latin *præbendarius*.] Recently *pronter*.

## R.

RACCA, 891, 10<sup>a</sup>. *comedia*, a comedy. [rhaca, m. W.

This word is collocated with several others belonging to the kitchen and dining-room; the Latin may have been some word connected with *comedo*, and the Cornish perhaps an adopted French *ragout*.] Zeuss's conjecture is ingenious, and probably true. The ancient copyist seems to have endeavoured to improve the reading.

REDEGVA, 9, 7<sup>a</sup>. *cursus*, a course or race. [Compounded of *redeg* and *va*, 'running place.'] In Pryce it is rendered "Course of the sun and moon," which was probably intended," as the word is inserted among celestial terms. Rhedegfa, f. 'a race-course,' rhedeg, f. and rhed, f. 'a race,' W.—réd, m. 'a race,' A. Cf. *Rheda* or *reda*, 'a chariot,' a word borrowed by Rome from the Gallic.

REDEN, 664, 9<sup>a</sup>. *filix*, a fern. [rhedyn, m. W.—rath, raith, Ir.=ratis, in Marcell. Burd. c. 25.] raden, f. A. See *Chelioc-reden*.

REDIC, 663, 9<sup>a</sup>. *raphanum*, a radish. [A borrowed word; in Welsh rhuddugl, m.]

REDIOR, 116, 7<sup>a</sup>. *lector*, a reader. — REDIORES, 117. *lectrix*, a female reader. [From the English.]

REGIHTEN, 882, 10<sup>a</sup>. *pruna*, a burning coal. [regézén, m. A.] Cf. rhysyn, m. W.

REIAT, a giver, in GUENOIN REIAT, q. v. *Reiat* is from the verb *rey*, 'to give,' with the usual ending, as in *Cheniât*.

RENNIAT, 843, 10<sup>a</sup>. *discifer*, a dish-bearer ; in 292, 8<sup>a</sup>, the same word is given as the equivalent of *divisor*, no doubt the 'carver.' Cf. the Welsh *rhannu*, 'to divide, carve,' the Armoric *ranna*, and the Gaelic *roinna*. In Pryce *Reunniat*.

Ex. Ranne, 'to divide,' O 2181, D 2841;  
ran, 'a part,' O 426, 493.

REU, 440, 8<sup>b</sup>. *gelu*, frost, ice. [rhew, W.—riou, m. A.—réud, anc. Ir.] reodhadh, m. (pron. reōa) Gaelic.

RID, 724, 9<sup>b</sup>. *vadum*, a ford. [rit, old Welsh,—rodo, m. A. formerly *roton*.] A recent form was *red*. The modern Welsh is *rhyl*, m.

RID, RUID, at liberty, in BENENRID, and GURRUID, q. v. rhydd, W. The Armoric *réd*, on the contrary, means 'constraint.' See *Benenrid* and *Gurruid*.

RINC, 517, 8<sup>b</sup>. *coturnis*, a quail. [rhinc, W.]

ROBBIOR, 410, 8<sup>a</sup>. *raptor*, a robber. [English word.]

ROCHE, 547, 8<sup>b</sup>. *fannus*, a sort of fish. Probably a roach, but the word *fannus* is quite unknown to me.

RUD, 482, 8<sup>b</sup>. *ruber*, red. [rhudd, W.—ruz, A.] Recent forms *rooz*, *ruth*, *rydh*.

Ex. Ruyth, O 1622, 1635.

Ruth, R 2489, 2512.

RUID, 234, 7<sup>b</sup>. *rethe*, a net. [rhwyd, f. W.—roued, f. A. from Latin *rete*, as *rhwyf*, from *remus*.] Recent form *rûz*, pl. *ruzow*.

Ex. Ros, D 54.

RUIF, 271, 7<sup>b</sup>. *remus*, an oar. [rhwyf, m. W.] roëf, roérv, f. A.—ramh, m. Ir. *Rhwyf* in Welsh is both 'a ruler' and 'an oar;' and it appears from *Gurhemín-ruif*, q. v. that it was the same in Cornish also.

RUIFADUR, 272, 7<sup>b</sup>. *remex* vel *nauta*, a waterman, rower. Rhwyfadwr, W. 'one who rules or sways.'

RUIFANAID, 103, 7<sup>a</sup>. *regnum*, a kingdom.—RUIFANES, 165, 7<sup>b</sup>. *regina*, a queen. Zeuss connects these

words with *ruif*, 'an oar,' rather than with *ruy*, 'a king.' The Welsh stems would be *rhwyfan*, [qu. Sansk. rajan,] as shewn in *rhwyfan*, 'to rule,' *rhwyfanaid*, m. 'domination,' &c. He cites *royf*, meaning 'a king,' in the Mabinogion, 2, 390: *Gwilym uab royf freinc*, 'William, son of the French king.' To this he compares the name of Remus. In Gaelic 'an oar' is *ramh*, and 'a rower' *ramhadair*. But I am of opinion that *rem* (*rev*) and *reg* were once allied, however ancient the separation may have been.

RUNEN, 716, 9<sup>b</sup>. *collis*, a hillock. [rhyn, m. W.—rûn, reûn, m. A.] A recent form was *rhynen*.

Ex. Runyow, pl. D 2654.

RUSC, 669, 9<sup>a</sup>. *cortex*, the bark. [rhisc, m. W.—rusk, m. A.—rûsc, anc. Ir.]

RUTE, 639, 9<sup>a</sup>. *ruta*, the herb rue. [Foreign word.]

RUY, 163, 7<sup>b</sup>. *rex*, a king. [Roen, anc. A.—roué, mod. A.—righ, Ir.] Rhi, W. 'a chief.'

## S.

SACH DIAUOL, 386, 8<sup>a</sup>. *demoniacus*, one possessed with the devil. [sach diawl, "saccus diaboli," in Owen.] sach, f. W.—sac'h, m. A. 'a sack or bag.'

SAIRPREN, 222, 7<sup>b</sup>. *lignarius*, a carpenter or woodman. [saerpren or prensaer, W. 'a carpenter'; saermaen or maensaer, 'a stonemason, &c.' Saer, pensaer, 'a workman, a headworkman,' Mabinog. 2, 243.] Saer, 'an artizan'; saeri, m. 'artisan's work'; W.—sacr, m. 'a carpenter,' Gael.

SAITHOR, 509, 8<sup>b</sup>. *mergus* vel *mergulus*, a diver, a cormorant. [Perhaps from the rapid flight, Welsh *saeth*, an 'arrow.' This bird is the morfran, f. W. muirbran, Ir. and poc'han, m. A.] Printed *sarthor* in Pryce.

SANT, 892, 10<sup>a</sup>. *daps*, vel *obsonum*, vel *ferclum*, a banquet. [saig, pl. seigiau, m. W.]

SART. See *Sort*.

SCALA, 873, 10<sup>a</sup>. *patera*, a dish. [The German word *schale*.] Printed by Pryce *scafa*.

SCAUDEL, 771, 9<sup>b</sup>. *scabellum*, a bench. [ysgafell, f. W.—skabel, f. A.]

SCEUENS, 56, 7<sup>a</sup>. *pulmo*, the lungs. [ysgyfaint, W.—skévent, skéent, m. A.—sgamhan, Ir.]

SCINEN, 332, 8<sup>a</sup>. *inauris*, earring. [qu. skin, m. A. 'a radius.'] Pryce has *skinney*, 'an earring,' and *skinan*, 'a pin.'

SCOD, 490, 8<sup>b</sup>. *umbra*, a shadow. [ysgawd, W.—skeud, m. A.] I do not find *ysgod* in the Dictionaries, but *cysgod*, m. The word may be a compound, and *ysgod* one of the component parts. In the margin *yscod*. Cf. σκιάδιον and *shade*. Recently *skéz*.

SCOL, 366, 8<sup>a</sup>. *scola*, a school. [From the English.]

SCOLHEIC, 367, 8<sup>a</sup>. *scholasticus*, a scholar. [yscolheic, m. W.] ysgolhaig, m. the modern form.

SCORREN, 683, 9<sup>a</sup>. *ramus*, a bough. [skourr, m. skourren, A.]

Ex. Scoren, O 805.

Pl. scorennow, O 780, 2444.

SCOUARN, 34, 7<sup>a</sup>. *auris*, the ear. [ysgyfarn, f. W.—skouarn, f. A.]

Ex. Scoforn, D 1144, 1150, 1254.

SCOUARNOC, 589, 9<sup>a</sup>. *lepus*, a hare, [i. e. eared.] ysgyfarnog, f. W. According to Grimm the names of animals generally, as well as of other material objects, are taken from some quality, rather than original. Thus *llwynog*, 'a fox,' from *llwyn*, 'a bush.'

SCOUL, 496, 8<sup>b</sup>. *milvus*, a kite. [skoul, A. rapax; cf. ysglyf, m. W.]

SCRIUEN DANVON, 352, 8<sup>a</sup>. *epistola*, letter, missive. [danfon ysgrifen, W.] See *Danvon*.

Ex. *Danvon*, 'to send,' D 118.

*Danvonas*, 'he sent,' D 171.

SCRIUINIAT, 350, 8<sup>a</sup>. *scriptor*, a writer. [ysgrifenydd, m. W.] *scrivañer*, m. A. From the verb, with the usual ending.

SCRUIT, 351, 8<sup>a</sup>. *scriptum*, a writing. [ysgrifiad, m. W.] *skrid*, *skrit*, m. A.

SCUBILEN, 797, 9<sup>b</sup>. *flagrum* vel *flagellum*, a whip. [ysgubell, f. *ysgubellan*, W.—*skubelen*, f. A.]

SCUDEL, 842, 10<sup>a</sup>. *discus*, a dish. [ysgudell, dysgyl, f. W.—*disk*, m. A.] Another form was *skidal*.

SCUID, 69, 7<sup>a</sup>. *scapula*, the shoulder. [ysgwydd, f. W.—*skoz*, f. A.]

Ex. *Scouth*, D 658, 2623.

Dual; *dywscouth*, D 3068; *duscoth*, D 2583.

SCUIDLIEN, 790, 9<sup>b</sup>. *superhumeral*, a hood. [Literally, shoulder-linen. *Ysgwyddlian*, W.] *Skydlien* in the margin.

SEIT, 885, 10<sup>a</sup>. *olla*, a pot. [saith, W.] Recent form *zeath*.

SEITHUM, 457, 8<sup>b</sup>. *ebdomada*, a week. [sizun, f. A.—*sechtmaine*, f. anc. Ir.—*seachdmhuin*, mod. Ir.—*seachduinn*, f. Gael., all meaning seven days or times, while the Welsh *wythnos*, f. signifies *eight* nights.] Cf. the French *huit jours*.

Ex. *Sythyn*, R 30.

SEL, 756, 9<sup>b</sup>. *fundamentum*, a foundation. [sail, m. W.] *sôl*, m. A.

SELLI, 546, 8<sup>b</sup>. *anguilla*, an eel. [llyswen, f. W.—*sili*, m. *silien*, f. A.] *sil*, m. *silod*, pl. 'young fish,' W.

SENEDE, 186, 7<sup>b</sup>. *sinodus*, a synod. [From Latin *synodus*.]



SERNIC, 694, 9<sup>a</sup>. *frutex*, a shrub. [Possibly this should be *spernia*, from *sperna*.] *Servic* in Pryce.

SEUYAD, 290, 8<sup>a</sup>. *sartor*, a tailor. [Perhaps from *syn*, 'smart,' and *synoian*, 'to adorn,' W.] Rather from the English verb 'to sew,' with the usual termination signifying the agent.

SIBUIT, 698, 9<sup>b</sup>. *abies*, a fir-tree. [sybwydd, pl. W.—sap, sapr, sapren, A.—med. Lat. *sapus*, *sappus*, *sappinus*, *sappetus*; *sapin*, French.] The recent Cornish was *Zaban*.

SICER, 866, 10<sup>a</sup>. *sicera*, cyder. [sidr, sistr, m. A.—cidre, Fr.] It seems doubtful if *sicera* and *cyder* be the same. What the Hebrew *shecar* was is quite uncertain, and the Latin *sicera* in the mediæval writings is often connected with hops. Cf. *rikepa*, Luke i. 16.

SICHOE, 475, 8<sup>b</sup>. *siccitas*, drought. [sych, m. W.—sec'h, A.]

Ex. Sygh, 'dry,' O 761.

SIM, 570, 9<sup>a</sup>. *simia*, a monkey. [From the Latin.]

SINSIAT, 407, 8<sup>a</sup>. *tenax*, tenacious. [From *sint*, as *hinsic* from *hint*: perhaps connected with *sann*, Gael. 'covetousness,' though the Welsh and Armoric have *chwant*.] The word is certainly from *synsy*, 'to hold fast, bind,' with the ordinary termination. See O 23, 1126, 1444.

SKIENT, mind, knowledge, occurs in *Guan a scient*, 'weak of mind,' and *diskient*, 'foolish.'

Ex. Skeyens, O 80; skyens, O 82; skyans, O 167.

SKIENTOC, 412, 8<sup>a</sup>. *sapiens*, wise. [From substantive *skient*, the Latin *scientia*. See *Diskient*.]

SNOD, 331, 8<sup>a</sup>. *vitta*, a ribband. [ysnoden, f. W.—neud, neuden, m. A.—snath, anc. Ir.] The lowland Scotch has *snood*.

SOCH, 342, 8<sup>a</sup>. *vomer*, ploughshare. [swch, f. W.] souc'h, soc'h, m. A.—soc, French.

SOLEB, 928, 10<sup>a</sup>. *solarium* vel *solium*, a ground room. [Latin.] See *Sel*.

SOLS, 908, 10<sup>a</sup>. *pecunia*, money. [swllt, m. W.—med. Latin, *solla*, 'small change.'] Cf. sou, soldo, solidus.

SORT, 577, 9<sup>a</sup>. *hyricus* vel *erinatus*, a hedgehog. [Not found in other dialects. In Lepelletier we find *sort*, pl. *sortet*, the French *sourd*, a salamander.] Another form is *Sart*. Qu. *sorth*, 'rough,' W.

SPAUVEN MOR, 15, 7<sup>a</sup>. *equor*, smooth sea. [yspai, yspaith, f. 'clearness, prospect,' W.]

SPIRIT, 432, 8<sup>b</sup>. *spiritus*, a spirit. From the Latin.

Ex. Spyrys, O 985.

SQUENIP, 121, 7<sup>a</sup>. *incestus*, unchaste. [Unknown.] Although we have *p* in the manuscript, I have no hesitation in restoring *v*, as in *duv*, and *erv*, where there can be no doubt, unless we would determine from these instances that in early Cornish a final *v* became *p*. In either case the word before us appears to be the negative of *guaf*, 'chaste,' in p. 372; and *guaf* is cognate with the Gaelic *geannm*. The two forms then would be theoretically *guanv*, *disgueniv*, or perhaps *guanm*, *disguenm*; in analogy with *laian*, *dislaian*.

STEFENIC, 47, 7<sup>a</sup>. *palatum*, palate. [ystefaig, f. W.—stan, staon, f. A. for stavn, stafu.] In Pryce we have *stevaic*.

STEREN, 5, 7<sup>a</sup>. *stella*, a star. [seren, f. W.—steren, f. A.] Margin has *seren*.

Ex. Stergan, O 36.

STEUER, 927, 10<sup>a</sup>. *triclinum*, a dining-room. [ystafell, f. W.]

STLAF, 375, 8<sup>a</sup>. *blesus*, a stammerer. [stlabeza, 'to pronounce ill,' A. Hardly known in other dialects ; gak, gag, A.]

STOC, 706, 9<sup>b</sup>. *stirbs*, the stock of a tree. [English.]

STOL, 789, 9<sup>a</sup>. *stola*, a stole, scarf. [A borrowed word ; ystol, f. 'a stool,' W.] Tonkin translates "a stool," and Zeuss gives the Welsh word corresponding to it ; but this is merely an inadvertence. The word is placed among articles of vesture, and the meaning must be "stole," the Welsh *ystola*, f. ; Armoric *stbl*, f.

STOLLOF, 791, 9<sup>b</sup>. *manuale*, a sleeve or handkerchief. [stol-lof, a dress for the hand.] The Latin *manuale* has led Tonkin to render this word 'a little book.' But the meaning is clear enough. It is however singular that the compiler of the vocabulary has taken the *manuale* in different senses, and has added *coveidliver*, 'a book of singing,' as if it were a synonym to *stollof*. The word was used in the middle ages to signify a handkerchief, or napkin, or sleeve covering the hands.

STORC, 500, 8<sup>b</sup>. *ciconia*, a stork. [English.]

STRAIL, 839, 10<sup>a</sup>. *tapeta*, tapestry. [ystraill, m. W.]

STRAIL-ELESTER, 840, 10<sup>a</sup>. *matta*, a mat of rushes. See *Elestren*, and cf. *seileastar*, m. Gael.

STREING, 330, 8<sup>a</sup>. *fibula*, a buckle. [English.] If it be an English word, I suppose it was used in the sense of a 'shoe-tie.' The Welsh equivalent is *ystraig*, m.

STREIL, 931, 10<sup>a</sup>. *strigil* vel *strigilus*, a horse-comb. [From Latin.] May be *screil*, the Welsh *ysgraffell*, f., the Armoric *skrivell*, f.

STRET, 741, 9<sup>b</sup>. *latex*, a fresh spring. [*Stréat*, *stret*, f. A., though the meaning is different ; like the

Welsh *ystryd*, f. a street, or way.] *Strink*, m. a jet d'eau, A. is more probable, but not much. Cf. *sruth*, m. 'stream,' Gaelic.

Ex. *Streith*, O 772.

STRIFOR, 304, 8<sup>a</sup>. *contentiosus*, a wrangler. [striv, strif, m. A. English *strife*.]

Ex. *Stryf*, 'strife,' D 30.

STUT, 536, 8<sup>b</sup>. *culex*, a gnat. [Unknown.]

SUBEN, 900, 10<sup>a</sup>. *offa*, a mass, a morsel. [sob, soban, m., sopen, f. a mass, W.] Cf. Armoric *souben*, f. from *souba*, to soak. English *sop*.

SUDRONEN, 529, 8<sup>b</sup>. *fucus*, a drone. [Writing not very certain; the Armoric has *safronen*.]

SUIE, 62, 7<sup>a</sup>. *aruina*, tallow. [swyf, m. W.] soav, m. . . .  
A. The French has borrowed this word. A recent Cornish form was *soa*.

## T.

TAIRNANT, 287, 7<sup>a</sup>. *malagma*, a fomentation or poultice. [Unknown.] The Welsh would be *twym-enaint*, m. a hot lotion, or ointment. We should have here some corruption of this: perhaps *tom-naint*.

TAL, 28, 7<sup>a</sup>. *frons*, the forehead. [tal, m. W. A.]

Ex. O 1781; taal, O 2705.

TALCH, 918, 10<sup>a</sup>. *furfures*, bran. [talch, m. W.] The Armoric uses *brenn*.

TALGEL, 903, 10<sup>a</sup>. *sigillum*, *cellarium*, a pantry, buttery. [talgel, a seal (?) A.] I do not find the Armoric word quoted by Zeuss, but I find the Welsh *talgell*, f. a 'pantry' or 'buttery.' No doubt this is *cellarium*, and *sigillum* has been entered by mistake. *Talgel* occurs in a miscellaneous list of

words, the meaning of which is generally connected with eating and drinking.

TALHOC, 548, 8<sup>b</sup>. *rocea*, a rock fish. [talawg, W. 'having a large forehead.']

TALON, 71, 7<sup>a</sup>. *venter*, the belly. [talon, W.]

TALSOCH, 307, 8<sup>a</sup>. *hebes*, dull. [Not found elsewhere, unless we take the A. tolzennek, 'dense' from *tolzen*, f. a mass, with a root *tols*.] Cf. also the German *toll*. Qu. *tal*, 'forehead,' *souc'h* dull.' A.

TAN, 880, 10<sup>a</sup>. *ignis*, fire. [tan, m. W. A.—tene, anc. Ir.] teine, m. Gaelic.

Ex. O 1290, 1305, 2637, R 291.

TANTER, 200, 7<sup>a</sup>. *procus*, a suitor. [Not found in other dialects. The Welsh *tantawr* is a musician.] Qu. *tauter*, the English *touter*.

TAPER, 778, 9<sup>b</sup>. *cereus*, a taper. [English.]

TARAN, 435, 8<sup>b</sup>. *tonitruum*, thunder. [taran, f. in Ir. and W.—kurun, f. (*curun*, Buhez) A.] *Taran*, 'lightning,' A. *Taranis*, if that be the name, was probably named from *taran*. See Lucan, I. 446.

Ex. R 129, 294, 296.

TARNUTUAN, 489, 8<sup>b</sup>. *phantasma*, a phantom. [Qu. a Welsh root *tarnu*, to absorb.] I am inclined to think the word should be written *tarunutuan*: the *n* and *u* are so easily confounded. It would be read *tarunwtuan*, and this would come very near to *tarofvan*, O 2364, and *tarosfan*, R 1450.

TAT, 126, 7<sup>a</sup>. *pater*, a father. Tad, W.—tad or tat, A.

Ex. Tas, O 1, 835.

Pl. tassow, O 1409.

TATUAT, 145, 7<sup>a</sup>. *altor* vel *nutritor*, a foster-father. [tatmaeth, 'father of nutrition:' maeth, W.; see Mammaeth.] *Tadmaeth* in the margin.

TAUOT, 46, 7<sup>a</sup>. *lingua*, a tongue. [tafawd, m. W.]  
têôd, m. A.

Ex. Taves, O 767 ; tavas, O 826.

TAUOLEN, 628, 9<sup>a</sup>. *dilla*, dock-herb. [tafawl, m. tafolen,  
f. W.] I give the English from Pryce. *Dilla* is  
unknown to me, but the author probably took the  
meaning from the Welsh.

TEG, 122, 7<sup>a</sup>. *pulcher*, fair. Têg, W.

Ex. Tek, O 87, 141, 267.

Tekke, fairer, O 1177.

TEILU, 136, 7<sup>a</sup>. *familia*, a family. [telu, anc. W.] See  
*Mamteihu* and *Penteihu*. The present Welsh is  
*teulu*, m. Teaghlach, m. Gaelic.

TEITHIOC, 193, 7<sup>b</sup>. *vernaculus*, a servant. [A servant  
born in the family, not purchased. Cf. *Brenhin*  
*teithiaroc*, 'legitimate king,' Mab. 2, 201, 222.]

TELEIN, 249, 7<sup>b</sup>. *cithara*, a harp. [telyn, f. W.—têlen,  
f. A.]

TELEINIOR, 248, 7<sup>b</sup>. *citharista*, a harper. [telynawr,  
telyniwr, telynwr, m. W.]

TENEPEN, 81, 7<sup>a</sup>. *latus*, the side. [tenewyn, m. W.—  
tévenn, m. A. a coast.]

Ex. Tenewen, O 214, 746, 2063.

Pl. tenwennow, O 2442.

TES, 473, 8<sup>b</sup>. *fervor*, warmth, heat. [têa, m. W.—têz,  
m. A.] teas, m. Gaelic.

TI, 742, 9<sup>b</sup>. *domus*, a house. [ty, m. W.—tî, m. A.—  
tigh, m. Gael.] Always *chy* in recent usage, and  
in the Ordinalia.

TIOGOU [pobel]. See *Pobel tiogou*.

TIR, 11, 7<sup>a</sup>. *tellus*, the earth. [tir, m. W.—tir, tér, m.  
A.] Recent plural *terroz*.

Ex. Tyr, O 7, 376, 581.

Pl. tyryw, O 26.

TIST, 423, 8<sup>b</sup>. *testis*, a witness. [tystiwr, m. W.—téat, m. A.—Cf test, anc. Ir.] Recent form *test*.

TISTUM, 424, 8<sup>b</sup>. *testimonium*, testimony. [tystiolaeth, f. W.—testas, testemin, testimin, anc. Ir.] teisteanas, m. Gael. The word appears to be *tistum* in the MS., as Pryce prints it; Zeuss gives *tistuin*; and it may also be read *tistuni*.

TIPUIGOU, 449, 8<sup>a</sup>. *tenebre*, darkness. [temel, anc. Ir.] tywyllwch, m. W.—diswél, m. A. The form of this word is clearly plural, as it is in Latin. The ancient Irish form connects it with the Sanskrit *tama* and the Slavonic *tma*. Zeuss rightly corrects the reading to *tiwolgou*. Pryce gives *tiwouigon*, adding a typographical error; under *teual*, 'dark,' he also gives *teuolgou*. In the two existing versions of the first chapter of Genesis we have *tulder* and *teulder*. If the Armoric be allied, Légonidec's derivation of *dis*, neg. and *gwél*, 'to sea,' will hardly be admissible. The Welsh *gwyll*, gloom, and *teu*, thick, may afford a more probable origin.

Ex. Tewolgou, O 546, 558, 889, D 142.

TO, 579, 9<sup>b</sup>. *tectum*, a roof. [to, m. W. A.] To 'roof' or 'tile' is *toi* in Welsh, *tei* in Armoric, and *ty* in Cornish. See O 2475. *Tyorryon*, 'tilers,' occurs in O 2486. Cf. *tubh*, or *tugh*, Gaelic. The French *toit* is probably *tectum*; but perhaps the Latin *tegere* and the Celtic *tugh*, *tigh*, may be connected.

TOIM, 853, 10<sup>a</sup>. *calidam*, hot. [twym, W.—tomm, tuem, A.]

Ex. Tommans, 'let him heat,' D 833.

Tommys, 'heated,' D 839.

TOLL, a hole. See *Tolcorn*.

TOLCORN, 261, 7<sup>b</sup>. *linthrus*, a fife or flute. [*linthrus* for *liturus*; literally, 'a horn with holes.' Twll, m.

W.—toull, m. A. a hole. But *lituus* is rather a curved tube.] toll, m. Gael. See *Corn.*

Ex. Tol, D 2740, 2754 ; toul, R 2131.

TOLLOR, 317, 8<sup>a</sup>. *theolenarius*, a receiver of toll. [tollwr, W.] tellou, pl. f. 'taxes,' A. Probably from the English *toll*, allied to the German *zoll*.

TONNEL, 923, 10<sup>a</sup>. *dolium*, a cask. [tunell, W.—tonel, f. A. the French *tonneau*.] *Tynnel* is added in the margin of the MS.

TOR, 71, 7<sup>a</sup>. *venter*, the belly. [tor, f. W.—teûr, tôr, m. A.]

Ex. O 2070, D 2057.

Pl. torrow, D 2646.

TORCH, 594, 9<sup>a</sup>. *magalis*, a hog. [twrch, m. W.—tourc'h, m. A.] Torc, m. Gaelic.

TRAIT, 736, 9<sup>b</sup>. *harena*, sand. [traeth, m. W.—trez, tréaz, m. A.] Recent form *traith*.

TRECH, 705, 9<sup>b</sup>. *truncus*, a stem.—899, 10<sup>a</sup>. *fructus*, a fruit. [Unknown in the other dialects in either sense.] In the first case it may be the English *trunk*, omitting the nasal ; we have *trok*, a 'trunk' or 'box,' R 2135 and 2177. In the second case I now believe the word in the MS. should be read *Frech*, as printed by Pryce, and I regret not having inserted it in its place. Frech'h, m. A.

TREIN, 29, 7<sup>a</sup>. *nasus*, the nose. [trwyn, m. nose, snout, W.] Recent form *tron*.

TREVEDIC, 226, 7<sup>b</sup>. *rusticus* ; 336, 8<sup>a</sup>. *colonus*, a dweller, a countryman. TREVEDIC DOER, 333, 8<sup>a</sup>. *incola*, literally, 'an inhabitant of the land.' [trefedig, inhabited, trefedigion, dwellers : from *tref*, a hamlet, W.—treb, anc. Ir.] treubh, f. Gaelic, pronounced *trev*. See *Doer*.

Ex. Tre, town, O 2003, 2565, 2571.

Pl. trevow, D 132.



TRIBET, 883, 10<sup>c</sup>. *andena*, an andiron. [tribedd, m. W.—trébez, m. A.] Evidently the *tripod*, which we have altered to *trivet*.

TRIST, 934, 10<sup>a</sup>. *tristis*, sad. [trist, W. A.]

Ex. Tristys, 'sorrow,' D 123.

TRO, 323, 8<sup>i</sup>. *res*, a thing. The copyist perhaps wrote inadvertently *tro* for *tra*. *Tra* is 'thing,' as in Armoric, and at O 189, D 471. *Tro* is 'occasion' in D 2692, 3066, R 158.

TROC, 370, 8<sup>a</sup>. *miser*, wretched. [akin to *tru* and distinct from *drog*, 'evil,' the *drog* of this vocabulary, anciently *droc*; not confounded in ancient Irish, where *drog* is 'evil,' and *tróg* 'wretched.' (Zeuss gives here several instances.) Cf. Trogus Pompeius, a Gaul; and Trogmi.]

TROET, 512, 8<sup>b</sup>. *turtur*, a turtle-dove. [turtur, W.—turzunel, f. A.]

TROSTER, 833, 10<sup>a</sup>. *trabes*, a beam. [trostyr, trawst, m. W.—treûst, m. A.] The English *trestle*.

Ex. Pl. tresters, O 963.

TRUD, 545, 8<sup>b</sup>. *tructa*, a trout. [A foreign word.]

TRUIT, 94, 7<sup>a</sup>. *pes*, the foot. [troet, traet, m. W.—traí, anc. Ir.] troat, troad, m. A.—troidh, f. Gael. Recent forms, *truz*, *troys*, pl. *treiz*. See *Goden truit*.

Ex. Troys, O 63; tros, O 262, D 98.

Pl. tryys, O 711; treys, O 760.

TRULERCH, 710, 9<sup>b</sup>. *semita*, a path. [Unknown, unless it be a mistake for *truterch*, from *truit*, 'foot.'] I am reminded by the Rev. R. Williams of *war lerg'h*, (war lerc'h, A.) literally, 'on the trace.' See Grammar, p. 300. In Armoric and Cornish *lergh* occurs only in this combination; but the Irish and Gaelic cognate *lorg*, f. shews the meaning 'trace' or 'foot-step.' *Trulerch* will be from *truit lerc'h*, 'foot-trace,' like the Welsh *troedfforch*, 'a footpath.'

TULLOR, 420, 8<sup>a</sup>. *fallax*, a deceiver. [twyllwr, W.—  
toueller, A.]

Ex. Tolle, 'to deceive,' O 294.

Tollys, 'deceived,' D 604.

TUNDER, 471, 8<sup>b</sup>. *calor*, heat. [Rather *tomder*, from  
*toim*. Tomder, tuemder, f. A.] twymder or  
twymnder, m. W. A recent form was *tomma*, the  
Welsh *twymdra*. Pryce has *tumder*. See *Toim*.

TUR, 929, 10<sup>a</sup>. *turris*, a tower. [twr, m. pl. tyrau, W.  
—tour, pl. touriou, m. A.]

Ex. Tour, O 2030, 2110, 2389, D 1711.

TUREN, 524, 8<sup>b</sup>. *turtur*, a turtle-dove. See *Trost*.

## U. V. W.

PALTOPAT, 487, 8<sup>b</sup>. *fertilitas*, fertility. [gwallawiad,  
gwallofiad, m. profusion, W.] Printed by Pryce  
*Paltowat*.

PAROE, 267, 7<sup>b</sup>. *merx*, merchandize. [The English  
*ware*.]

PEDRESIF, 614, 9<sup>a</sup>. *lacerta*, lizard. [gwedresi, f. W.]  
Printed *Pedreriff* in Pryce.

PEIDPUR TI, 232, 7<sup>b</sup>. *architectus*, architect. Literally,  
'housemaker.' Veidvur here is the *gueidvur* of  
*gueidvur argans* and *cober*, q. v. Printed by Pryce  
*Peidwura*, the *ti* being read *a* by the compiler, as  
by Zeuss in *guisca* for *guiscti*.

PIB, 253, 7<sup>b</sup>. *musa*, a pipe. The initial letter of this  
word and of *piphit*, which precedes it in the manu-  
script, may be either *p* or *v*; for the former Zeuss  
gives the Welsh cognate term *pib*, f., for the latter  
the Welsh *chwib*, f. allied to the Breton *c'houban*.  
I do not see the difference of distinctness in the

manuscript, which Zeuss noticed ; I think we have either *pið* and *piphit*, or *vib* and *viphit*. In Pryce *Pib*. See *Viphit*.

**PIBANOR**, 796, 9<sup>b</sup>. *subularis*, a sock or slipper. [chwi-banor, 'what hisses' or 'creaks,' from the noise made by a sock or slipper.] Printed *Dibanor* in Pryce.

**PIBONOUL**, 259, 7<sup>b</sup>. *fistula*, pipe or flute. [Appears to be corrupt, and that it should be corrected by the Welsh *chwibcorsaul* from *corsen*, a reed.] A much more ready analogue is the Welsh *chwibanogl*, f. a flute, as in Daniel iii. 5.

**PIPHIT**, 252, 7<sup>b</sup>. *tibicen*, a piper. See the note on *Vib*. Observe also that we have *chwiffio* and *piffio* of similar meaning : the English *whiff* is allied to this. The termination *it* designates the agent.

**PILECUR**, 308, 8<sup>a</sup>. *parasitus*, a parasite. [Should be *viledur*, the Welsh *gwoleddur*, a 'banquetter,' from *gwoledd*, W. and *fed*, Ir., a 'feast.' In Pryce *Wilecur*.

**POLI**, 714, 9<sup>b</sup>. *provincia*, a province. [gwely, m. W. 'a bed, family, tribe.'] This looks like *Poli*, and the analogy suggested by Zeuss seems so far-fetched, that I am almost induced to think the writer pedantically used a word from the Greek *πόλις*.

**PUIR**. See *Huir*.

**PULUDOC**, 295, 8<sup>a</sup>. *dives*, rich. [gwladog, 'having land,' from gwlad, W.—flaith, anc. Ir. See also *gwoledig*, anc. *guletic*, and *wledig*, added to the name of a ruler. Found also in ancient Armorican charters, in the forms of *gwoletec*, *woletec*.] The cognate Welsh is *goludog*, from *golud*, 'wealth.' Printed *Pwludoc* in Pryce.

**PUN**. See *Hun*.

ULAIR, 827, 9<sup>b</sup>. *peplum*, a woman's mantle. [Unknown; the Armoric has *mézer*.] It may perhaps be *ulain*; cf. the Gaelic *falluinn*, f.

UNCORN, 560, 8<sup>b</sup>. *unicornis*, a unicorn. [Like the Welsh *unbenn* in the Mabinogion, 'a monarch,' i. e. one head.]

UNDAMSI, 190, 7<sup>b</sup>. *cliens* vel *clientulus*, a dependent. [Unknown.] This word is probably corrupt, but it is certainly connected with *yn dan*, 'under.' See D 251, 260, R 31.

UNLIU, 486, 8<sup>b</sup>. *unus color*, of one colour. [See *distiu*, 'discoloured,' and cf. *unbenn*, *uncorn*.]

URAT, 286, 7<sup>b</sup>. *unguentum*, ointment. [iraid, m. W.—tréat, tret, A.] Pryce prints *yrat*.

Ex. Uras, 'did anoint,' D 526.

Ure, 'to anoint,' D 473.

USION, 916, 10<sup>a</sup>. *palea*, chaff. [us, pl. usion, m. W. cf. *eusinion*, now *eisin*, m. 'bran,' W.—French *son*, 'bran.']

UY, 519, 8<sup>b</sup>. *ovum*, an egg. [wy, m. W.—vi, ui, u, m. A.] ugh, f. Ir.—ubh, f. Gael. Cf. *ey*, German, and *egg*, English. In Pryce *Wiy*.

WIN, 856, 10<sup>a</sup>. *vinum*, wine. [gwîn, m. W. A.—fin, Ir.] fion, m. Gael.

## Y.

YAR, 516, 8<sup>b</sup>. *gallina*, a hen. [iar, f. W. A.] The recent plural was *yer*, like the Welsh *ieir*.

Ex. O 129.

YD, 720, 9<sup>b</sup>. *seges*, standing corn. [yd, m. W.—id, éd, m. A.—íth, Ir.] The recent form was *yz*.

YDNIC, 518, 8<sup>b</sup>. *pullus*, a chick or young bird. [dimin.

of *eten* or *edyn*. It is written *ydning* in the MS., but with a dot under *n*, to shew that it was not to be read.] *evnik*, m. A.

YEUGEN, 573, 9<sup>a</sup>. *feruncus*, a ferret. [ieugen, f. W.]

YMBITHIONEN, 358, 8<sup>a</sup>. *sceda* vel *scedula*, a sheet of paper. [Unknown.] Peithynen, f. W.

YORCH, 585, 9<sup>a</sup>. *caprea*, a roe. [iwrch, m. W.—iourc'h, m. A.] See *ióρκος*, in a line from Oppian quoted in Scapula:—καὶ δόρκους ὀρυγὰς τε, καὶ αἰγλήεντας ἰόρκους. See *Kytiorch*.

YOUONG, 212, 7<sup>b</sup>. *juvenis*, a youth. [ieuanc, W.—iaouank, A.] Analogous forms are found in nearly all the Indo-European languages. Recent forms *iungk*, *iouenc*. See *Gur iouenc*.

Ex. Yonk, D 1184, R 1639; yowynk, D 29.

YURL, 170, 7<sup>b</sup>. *comes* vel *consul*, an earl. [Should be *yarl*. Iarll, m. W., whence *iarllaeth*, m. 'an earldom;' from the English.]

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The few words which follow, although not in the Manuscript, appear in Pryce's Vocabulary with the mark †; and these are, in all likelihood, those alluded to by Lhuyd in his *Archæologia*; see the translation above, p. 315. About forty more may be found in Pryce with the same mark, but they are merely various readings of words included under other forms, and are therefore not entered here; some of them are but slightly changed, such as *cog*, *eal*, *sart*, for *kog*, *ehal*, *sort*: others are quite wrong, such as *tosanea* for *hosa-neu*, *boarchoe* for *gauhoc*, *haneu* for *baneu*, and the like. It is clear from their place in the Vocabulary that these words are not the result of typographical errors; such gross blunders could not have been the work of a man

like Lhuyd, but must be attributed to Tonkin, the compiler of the Vocabulary, who had Lhuyd's Manuscripts before him as the basis of his work. Such variations are mentioned under the headings to which they belong.

ANCOUYNs, *death*. This word was probably found in a passage where it was used as a verb, like the Welsh *angeuo*, from *angeu*.

ARGRAPHY, *to print*. Argraffu, W. Cf. γράφω.

BERNIGAN, *a limpet*, pl. brennick. Brenigen, f. brenig, pl. W.—brennigen, f. brennik, brinnik, m. A. Légonidec derives the word from *bron*, 'a breast.' Cf. *barnacle*, *bernicle*.

BRATHGYE, *a badger*. Recent form *brakgye*. I believe the word signifies "mastiff" or "hound," and that "badger" has been taken from the likeness to *broch*. Price says the derivation is "hedge dog;" the last syllable is certain, and for the first some word may be understood allied to the Welsh *perth*; I would suggest rather *brath*, from *brathu*, 'to bite.'

Ex. Louuern py brathky, 'fox or mastiff,' O 895.

Vyl brathky, 'vile hound,' D 2087.

*Brakgye* is doubtful in R 2018.

We find a plural in Mount Calvary, 96, 3.

Avel brathken aga dyns orto y a theskerny.

'Like mastiffs their teeth at him they gnashed.'

COUAL, COWAL, COUL, &c., *quite, fully*. See the Grammar, p. 289.

FORH, *a fork or prong*. Fforch, f. W.—forc'h, f. A. Probably from the Latin.

FRECH, *fruit*. Frec'h, m. A. in the dialect of Vannes. This must be the true reading at N° 899, 10<sup>a</sup>, in the MS., where Zeuss reads *trech*. See *Trech*.

HUITEL, *a tale*, pl. whetlow. Chwedl, W., appears to mean foolish or false stories. I have translated *whetlow* 'deceit' in O 466 and 2560; it would have been better to use the word 'ambiguities' or some similar expression. The Armoric adjective *groidiluz*, 'tortuous, twisting, not straight forward,' must be allied to *huitel*. In translating *whetlow* a 'dissembler' or 'talebearer,' Tonkin came near to the meaning, though he supposed the word to be in the singular number.

Ex. Whethlow, D 2054, R 901, 1355; whetlow, D 1392, 1898.

KAMPIER, *a champion*. Campwr, W.—kämpfer, Germ.—kæmper, Dan.

KENTAR, *a nail, spike*, pl. kentrow. Cethr, m., cethren, f. W.—kentr, f. 'a spur,' A. Cf. *кѣтръ*.

Ex. Kenter, D 2676, 2746.

Pl. kentrow, D 2517, R 2588.

KERHIDH, *a heron*. Creydd, W.—Kerc'heiz, f. A.

KYVEDHIAD, *a colleague, copartner*. Cyfedd, 'drinking together,' W.

LAHVELET, *a rudder*. Unknown. See *Leuvit*, p. 395. The words are perhaps allied; there may be an error in the writing.

LUDER, *a peer or viceroy*. Perhaps *arluth*, 'a lord,' or *llwydwr*, 'a warrior,' W.

MENAS, *except*.

Ex. Marnas, O 948; menas in the "Creation," p. 164.

POW, *country*. Pau, m. W.

Ex. Pou, O 1599, 1914; pow, D 127, 1174.

SAVARN, *a smell*: in Drog savarn. Sawr, sawyr, W. Perhaps from *savour*.

SENGYS, *bound, obliged.*

Ex. D 510. This is a corruption of *sensys*, the participle of *sensy*. See O 130, D 1176.

SPLAN, *clear, bright.* Ysplan, W.—splann, A. From the Latin.

Ex. O 40.

SYL, *the sun.* Sol, Ir. Still used in the word for *Sunday*:—Dydd sul, W.—disûl, A.—dezyl, Cornish.

TEPEN, *a quenched firebrand.* In Pryce *Tehen*. I think this is the word which Zeuss reads *itheu*, corresponding with *ticio* in the manuscript. It is really *itheu* in the Codex, but it looks like *teheu* at the first glance, and might have been read *tehen* by Lhuyd, who would connect it with the Welsh *tewyn* of the same meaning. Knowing how often the *h* and *p* are confounded in the manuscript, I have little hesitation in restoring *tewen*, believing that this was the word of the original, notwithstanding the violent change requisite. The “quenched firebrand” which explains *titio* in our old Dictionaries, renders it probable that the compiler of Pryce’s vocabulary had this word before him, however it may be read.

YOLACIT, *a bird.* In the manuscript we have “Avis l. Volatil,” (i. e. avis vel volatile), as the equivalent of *hethen*, ‘bird.’ *Volatil* looks very much like *Yolacit*, the initial *V* having a tail, and *t* resembling *c*. This would account for so singular a word finding its way into the printed vocabulary. The form of the initial *v* caused a similar mistake in the word *urat*, which is printed by Pryce, as it was probably read by Lhuyd, *yvat*.





## APPENDIX.

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### I. REMAINS OF CORNISH LITERATURE.

ON a subject so little known as Cornish literature, which comprises only two or three compositions, in an obsolete language whose existence is forgotten by all but a few Celtic scholars, even in the county where it was spoken little more than a century ago, the Editor believes that some brief observations will be acceptable to the few who may look at the present work. All the monuments of this obscure literature may be summed up in half a page:—one is, A Poem, which we may by courtesy call Epic, entitled Mount Calvary; the oldest copy of this is pretty certainly of the fifteenth century: it contains 259 stanzas of eight lines each, in heptasyllabic metre, with alternate rhymes, usually continued on the same sounds throughout the stanza. The subject of this poem is the Trial and Crucifixion of Christ. Another is the series of Dramas contained in these volumes, representing Scriptural subjects from the Creation to the Death of Pilate. The oldest MS. of these Dramas is apparently of the same age as the one just mentioned, and they hardly differ perceptibly in language and orthography. The date of the composition of these works is nowhere stated, but from the condition of the language, the form of the English words introduced into it, and a comparison with an ancient Cornish Vocabulary in the British Museum, reproduced in the preceding pages, it may be inferred that it cannot be much older than the age of the Manuscripts; certainly it cannot be assigned to a period earlier than the fourteenth century.

The next work known is another Drama, called “The Creation of the World with Noah’s Flood,” which was written, as stated upon the MSS. containing it, “on the 12th of August, 1611, by William Jordan.” This work is in several passages an imitation of the Dramas now published,

occasionally almost a copy; it is written in a language far more corrupt than the other compositions, and is full of English words: the language was evidently breaking down, and genuine Celtic was largely giving place to the intrusive Saxon. After these writings of some pretension and considerable length, we have two versions of the Lord's Prayer, Commandments, and Belief, one called ancient, and the other modern, without any very apparent reason for the distinction, two very poor translations of the first chapter of Genesis, a few songs, some familiar proverbs, and a short tale. This is all.

The Manuscripts generally known which contain the writings above enumerated are in the Bodleian Library and the British Museum. Of the Poem of Mount Calvary there are four copies: the oldest, in the British Museum, is marked N 1782 of the Harleian Collection: it is a small quarto on vellum, containing twenty-one folios, written in a small hand by no means easy to read, and here and there almost defaced. It is described in the Harleian Catalogue as having "some rude pictures at the bottom of the page." They are indeed very rude, being merely such figures as schoolboys scrawl upon their copy-books, smeared over with a few patches of colour; they are nine in number, each about an inch and half long. The first represents the Deity, holding out the Crucifix with both hands; the next exhibits Adam and Eve in the Garden: there is a Flagellation, and a Christ bearing the Cross: it is not easy to say what the others represent. There is no translation in this MS. except ten lines at the foot of folio 3<sup>b</sup>, made from the 30th and 31st stanzas, written apparently a century after the work itself. I describe it as written in verses of seven syllables; in the Codex two such verses are written in one line, with a rhyme in the middle.

The other MSS. of the Mount Calvary appear to be copies taken from the above, often unskilfully; all are on paper, and two are in the Bodleian Library. One of these is marked Gough, Cornwall 4; it is in quarto: it contains 57 ff., and there is a translation by John Keigwyn facing each page; the first chapter of Genesis is given at the end of the MS. The other copy is also in quarto; it contains 40 ff., and is marked Gough, Cornwall 3; it seems to be copied from the preceding. There is a translation to this also facing each page, but it wants a few stanzas at the beginning, and there

is no chapter of Genesis at the end. A third paper copy has recently been found in Cornwall; it is in folio, and has the English translation, which is not carried quite to the close of the work. This copy is now (July, 1858) in the possession of Mr. Hotten, bookseller, of Piccadilly, who purchased it from the Cornish owner, and who allowed the Editor to inspect it. He observed some various readings, which appeared to be changes arbitrarily made by the copyist where he could not understand the original; but his examination of all the MSS., excepting that of the Dramas, has been very cursory. This volume contains also the "Creation" of William Jordan, and a translation of Lhuyd's Preface to his Cornish Grammar in the *Archæologia Britannica*, made by the joint labours of Gwavas and Tonkin: it is the one printed by Pryce in the *Archæologia Cornu-Britannica*.

Of the Dramas contained in the present work, the only copy which was known to exist, until after the whole of the text was printed off, is in the Bodleian Library. It is a handsome copy on vellum, containing 83 ff. The mark is Bodley 791: it was formerly B 40, and is so referred to by Lhuyd and others; as a facsimile is given in this work, it requires no further description. The whole is very legible, except in a few places, where some words have been purposely erased and others inserted in their places by a later hand.

By the kindness of the Rev. H. O. Coxe, one of the Librarians of the Bodleian, the Editor has received intelligence of another copy of these Dramas, which has been recently presented to that Library by "Edwin Ley, Esq. of Bosahan." This Codex contains not only the complete text of the Dramas, but also an English translation made by the above-named Keigwyn, of a great part of the work; the only gap being a portion of the last Drama, commencing at line 1587, and ending at the speech of the sixth Angel, line 2540. The MS. is on paper, in two small quarto volumes, the first of 446 pages, and the second of 556. The first volume begins with the text and translation of William Jordan's "Creation of the World" before-named, and it contains all that was made of the version of the *Ordinalia*, completed, as the writer says, in the year 1695. The second volume contains the text of the Dramas, copied by the writer, as he tells us himself, from the Bodley original, which he refers to under B 40, the old press mark. The volumes are full of corrections by the writer.

It might have been inferred from a passage in a letter from Lhuyd to Tonkin, dated the 26th July, 1703, printed by Pryce, that Keigwyn had made the alterations and erasures noticed in the preceding paragraph. Mr. Lhuyd says, "As for the old MS. (or *Ordinale*), I find that *Keigwyn*, when he transcribed it, altered it as he pleased where he did not like it, or understand it, and then translated it; on which account his translation does but [not?] sometimes agree with the old copy." But the Editor understands from the authorities of the Bodleian Library, that the writing is of a century older than that of Keigwyn, so that Lhuyd must have referred to alterations made by him in his transcript only. Keigwyn, however, appears to have adopted these changes in his own copy, and to have made further alterations whenever it suited his purpose.

Of the Creation of the World only two copies were, until recently, known to exist. The oldest is in the Bodleian Library; it is a small folio, in the royal binding of James I., with the initials I. K., not I. R. as usual; the present mark is N 219, the older mark was B 31. There is no translation with it, and it is in a handwriting somewhat difficult to read. It appears not to have been seen by the Editor of the printed edition.

The other copy is in the British Museum, Harleian Collection, N 1867. This also is on paper, and it contains 58 folios, many of which are blank; the pages written upon are only 94. This MS. is executed by several different hands, none of them very good, and in addition to the proper close at the end, there is another conclusion in ff. 5 and 6. At the top of folio 5<sup>b</sup> is written, "This is the last page of all;" and at the bottom of 6<sup>a</sup>, "This translation was finished by John Keigwyn, Gent., in the year 1693," so that the translator did not attack the more ancient Ordinalia until the modern and easy Creation was ended. At the beginning is written *Angwreans an bys, an kensa eore gwawy* [wre gwary]; correctly rendered, 'The Creation of the World, the first Act of the Play.' The author is in several places called Gordon, but in the titlepage, which is carefully executed, 'Gordon' is erased, and 'Jordan' is inserted. This copy was collated by Lhuyd with the older Bodley copy in 1702, which Lhuyd himself attests by a note at the end in Welsh: "Mi a gydbrovays hwn a'r kyskriv, yn akedhev R-Ychen yr igeinved o vis Hwefror, an<sup>o</sup>. 1701-2. E. Lh<sup>d</sup>." In English, 'I have col-

'lated this with the original Manuscript in the Oxford Academy, the twentieth of the month of February, 1701-2. Edward Lhuyd.'

The recent discovery of Mr. Ley's MS. has added another copy of this Drama, made, as stated by the copyist, from the "Exemplar Codicis MSti Bibl. Bodl. in Archivis B 31;" and Mr. Hotten's MS. of Mount Calvary, mentioned above, adds a fourth copy of the same Play. Zeuss in his *Grammatica Celtica* makes no mention of having seen this work.

Of these three works, the poor remains of Cornish Literature, perhaps indeed all that ever existed, two only have hitherto been printed:—the Mount Calvary in 1826, and the Creation in 1827, by Mr. Davies Gilbert; both so disgracefully swarming with errors, that Zeuss, in p. xlv, says of Mount Calvary, that it seems never to have been corrected after leaving the hands of the compositor. I would go still further than Zeuss, and say that the person who prepared the manuscript for the printer was quite unable to read the work he was copying; moderately speaking, there are eight errors in every stanza. The carelessness or ignorance of the editor was such, that he did not see that the 22 lines which he printed on p. 3 as a preface (misled, it is true, by the Bodley MS.) are a repetition of the stanzas 5-10.

The following transcript of a couple of lines from the two readings given by Gilbert, followed by the reading of the MS. itself, will give some notion of the inaccuracy of the edition:—

P. 3. Beha doryon rag perna o desevijs dre Satnus

P. 5. Pehadoryon rag perna o deserijs dre Satnas

MS. Pehadoryon rag perna o desevijs dre Satnas

P. 3. Rag henna gorthyn neffra Jesus neh agan pernas

P. 5. Rag henna gorthgu weffra Jesus neb agan pernas

MS. Rag henna gorthyn neffra Jesus neb agan pernas.

The Creation is printed somewhat more correctly, and the average number of errors is not more than 20 in a page.

The Dramas in these volumes have never till now been printed, probably because no version of them was known to be in existence.

In regard to the composition of these Plays, there does not appear to be much to distinguish them from the many Scrip-

tural Dramas in English, French, and Latin represented in the middle ages, and of which several collections have been printed under the name of *Mysteries* in recent times. We find the same absence of originality, the same outward respect for the themes of Sacred History, occasionally mixed up with what we should call scandalous ribaldry, and the same curious travesty of Scripture truth in all these compositions; the pseudo-Gospel of Nicodemus, which appears to have been a favourite reading of the times among the few who could read, furnished many of the scenes represented, and there was much copying of one set of Dramas from another. Where originality exists, it is usually found in the comic or sarcastic parts. There is on the whole less of life and vigour about the Cornish dramas than in the English works of the same sort, a look as of a task done to order by one whose vernacular tongue was not the language in which he was composing, and who was doing an academic exercise; at the same time, and perhaps from the same reason, there is not so much of that gross comedy, so diverting to the audiences of those days. This it was which excited the indignation of the reformed clergy, and was probably the main cause of the discontinuance of these representations. Every serious man will share that indignation; but it would be unjust to our ancestors to measure the feelings of the fourteenth century by those of the sixteenth, and to leave out of view the consideration that what was disgusting to the educated men of Elizabeth's days, would not have aroused the scruples of a pious ecclesiastic of the times of the Fourth and Fifth Henrys. The words of a recent historian, speaking of these *Mysteries*, will be applicable here:—"To us, who can measure the effect of such scenes only by the impression which they would now produce upon ourselves, these exhibitions can seem but unspeakably profane; they were not profane when tendered in simplicity, and received as they were given <sup>a</sup>." It is true that such representations were already censured in the thirteenth century, and the words of an Anglo-Norman poet quoted in Wright's Preface to the *Chester Mysteries*, vol. i. p. xi., shew that this was the case; but the censure is directed against the place of representation, and the disguise of masks, rather than against the thing itself. The following version of the rude poet's rhymes

<sup>a</sup> Froude's *History of England*, vol. I. p. 59.

will shew this :—"The foolish clerks have invented another "open folly, called Miracles : these fools disguise their faces "by masks, which is forbidden in the Decretal ; the greater "is their sin. They may make Representations ; but let it be "done discreetly, during the office of holy church, in the "time of divine service, shewing Jesus Christ the Son of "God placed in the tomb, and the Resurrection, for increase "of devotion. But when they meet like maniacs in the city "streets, or in churchyards after dinner, a time when fools "love to congregate, they may say they do it for a good purpose, but you must not believe them. It is not done for "the honour of God, but on the contrary, really for the "honour of the Devil<sup>b</sup>."

The work before the Reader comprises nominally three Dramas, each named Ordinale, a word used to signify the order of church service, or the service itself, and in this case expressing the sense entertained of the nature of the Dramas. All three ostensibly form a trilogy, and at the close of the first and second piece the principal personage on the stage at the time calls upon the audience to come again "to-morrow "morning early" to hear the next play. But although we have only three pieces in form, they are four in fact ; the third, which should have been called the "Resurrection and "Ascension," being interrupted by the "Death of Pilate," (R 1587 to 2360), the action of which is entirely detached. The Editor would perhaps have done better if he had printed the Death of Pilate as a separate piece, but the immediate connection of the first and last divisions did not strike him until the whole was in print.

The first piece, the *Origo Mundi*, begins with the Creation, and is continued by the Temptation and Fall, the death of Abel, the birth of Seth, the death and burial of Adam, the building of the Ark, the Deluge, and the Temptation of Abraham. Here the narrative is interrupted, or, in dramatic language, the first act closes. The second act begins with the history of Moses, and is continued through the Exodus to his death, when we have another interruption. The third act commences with the reign of David, and goes on to his death and the accession of Solomon, who builds the Temple, and consecrates a bishop to take care of it ; the Drama

<sup>b</sup> Quoted from MS. Harl. N 273. fol. 141.



closes by the bishop's putting to death the martyr Maximilla for refusing to abjure her belief in Christ. The second Ordinale represents the history of Christ from the Temptation to the Crucifixion, without any break in the action, and the subject of the third is the Resurrection and Ascension, with the interposition of the death of Pilate, as mentioned before.

In all this the Editor has seen nothing that may not be found in other mediæval works of similar purport; and it would not very much surprise him if it should be discovered by some adept in mediæval lore that these Ordinalia were mainly translated, or at least directly imitated, from French or Latin originals; for his acquaintance with this branch of literature is almost wholly limited to the works on the subject printed in France and England. All the compositions of this nature, the pastime of the middle ages, being founded on the same subjects which were known to everybody, could hardly afford matter for much variety; the same events were generally represented in the same order, and a conventional treatment appertained to each action, which it would probably have been deemed sinful to depart from; no doubt any glaring deviation from the sacred text, or the then almost equally sacred legend, would have been disapproved and discouraged.

As a sample of the little variety of treatment usual in these compositions we may remark, that in the small compass of the Cornish Drama, comprising only the present publication and Jordan's "Creation of the World," the work of Jordan written in 1611 has several adaptations and imitations, and is often a direct copy of the earlier work, whenever the subject matter is common to both; the diction is slightly altered, and the obsolete expressions are replaced by others better known, as noticed in p. 204 of this volume, where sixteen lines of Jordan's play are compared with the same number of lines of this work, O. 57 to 72. Of course our first drama alone has been thus imitated, as determined by the subject of Jordan's play. In p. 30 of the Creation we have a copy of the lines beginning at O. 117, with a strange mistranslation, and in p. 32 another passage taken from O. 141, almost in the same words, except that 'we' is changed throughout to 'I'. In this passage the word *dysquythyens*, 'a declaration', is corrupted to *dowethyans*, and rendered into English by 'the latter end'. The succeeding lines, beginning at 149,

are less exactly copied in p. 40. The lament of Adam after eating the forbidden fruit, l. 249, is imitated at p. 40. In pp. 64—72 there is full imitation and much copying of the scenes from l. 257 to 340. A passage beginning at l. 417, and repeated with a little change 500 lines later, is imitated at p. 161. The curse of Cain, beginning at l. 577, is nearly copied at p. 84, and a mistranslation is there made of 'voice' instead of 'blood', which led the Editor to a similar error in this work, corrected by his friend the Rev. R. Williams. Above two hundred lines, beginning at 685, are imitated and copied at pp. 124—146, including the legendary stories of the Oil of Mercy, the Three Kernels of the Forbidden Fruit, and the Wonderful Tree of Paradise, which, as he learns from the notes to the Chester Mysteries, are all found in the old English poem the *Cursor Mundi*. The command to build the ark, l. 941, and the death of all mankind, l. 1089, are taken with more or less accuracy, and the coming out from the ark, l. 1157, is closely imitated at p. 180 of Jordan's play, which ends with this passage.

The pseudo-Gospel of Nicodemus, already mentioned as being so popular in the middle ages, has been a rich storehouse of material for the writers of those times. The legend of the Oil of Mercy promised to Seth in the last day (O. 328, &c.) is found at ch. xiv. 4; the names of the two thieves crucified with our Saviour (D. 2233) occur with little change in vi. 23. The imprisonment of Joseph of Arimathea (R. 56), his escape without breaking the lock (R. 330), and the offer of the soldiers to produce the body of Christ, if Joseph be brought out of his prison (R. 627); all this is duly detailed in the same Gospel, at ix. 12, x. 1, and x. 12. We have then the unsuccessful defence of the Gates of Hell by Beelzebub against the triumphant entry of Christ (D. 3067, R. 125) in ch. xvi.; the presence of Enoch and Elijah, with their intended battle against Antichrist (R. 191, 223, 250), in xx. 3, 4; and the deliverance of the good thief (R. 265) in xx. 5. 7. All these legends and others from the same source are found in many compositions of the period preceding the date of the Ordinalia, as well as in several French and English Mysteries; and a person well versed in the literature of those times might be able to say to which of these writings the author of the Ordinalia was chiefly indebted. Perhaps the *Cursor Mundi*, mentioned above, may have furnished the groundwork of some portion at least; a comparison of four

lines quoted in that poem in the 1st volume of the Chester Mysteries, p. 233, with the stanza beginning R. 2493, will shew some reason for supposing that the writer had seen that work. The lines as quoted there are these :—

Bot Bede sais, fra erth to heven  
Es seven thusand yeir and hundret seven,  
Bi jornes qua that gang it may  
Fourti mile on ilk day.

The Editor has too little acquaintance with these subjects to be able to decide, and he is too much taken up with his ordinary occupations to be able to supply his deficiencies.

In the composition of these Dramas more art has been used in continuing the series of events than we find in the Townley, Chester, and Coventry Mysteries, the three Collections which have appeared in England, and which are sufficiently well known ; each of these collections consisting of twenty or thirty pieces of small extent, usually quite detached from each other, without any attempt at combination. It is probable that this diverse treatment arose from the practice of representing these Mysteries in England in an unconnected way ; each piece being the peculiar province of a separate trade or guild, whose members had the honour or profit of constituting the persons of the drama, and each guild performing in its own separate locality, in the streets of a town or city ; whereas the Cornish plays were represented in the open country, in extensive amphitheatres regularly constructed for the purpose, and were attended by large assemblages of spectators who came from considerable distances, and pitched their tents in and near the place ; combining the pleasure of a modern racecourse, or great picnic, with what they would consider to be a religious duty.

These Dramas are distinguished from the contemporary English Collections by the simplicity and regularity of the metre in the general dialogue of the scene, and by the artificial arrangement adopted whenever the writer wished to be more lyrical or operatic, and to distinguish the diction from that of ordinary recitation. Two or three verses in a hundred perhaps have four syllables only ; but with this exception, the versification is made up wholly of seven-syllable lines ;

this rhythmical simplicity is maintained with barely a single exception throughout the 10,000 lines of the composition, and, monotonous as it appears, it constitutes the raw material out of which the whole metrical system is built up; it is never varied with the unaccented or uncounted syllables so common in the English Mysteries, which give such a variety to the old dialogue, where the verses may be perhaps scanned by feet, rather than by counting syllables. Nothing of the kind is seen in the Cornish rhythm; in this the number of syllables is adhered to as strictly as in the syllabic rhythm of Pope and his imitators<sup>c</sup>. It would seem that no attention was paid to the accent: at least the Editor has failed to discover any law which could have regulated the position of a polysyllabic word in a verse. The rhyme, as a rule, is in the last syllable only, which appears to have been unaccented, as in Welsh, when there is more than one syllable in the word; so that it then forms really no rhyme at all in our sense of what rhyme should be: *lavaraf* and *tynnaf*, in O. 1338, or *Yethewon* and *Crystyon* in D. 1110, would no more rhyme together than would the words *speaking* and *thinking*, or *brethren* and *children* in English. Luckily the Cornish language had a large proportion of monosyllables, which enabled the poet to make true rhymes. The versification is made up by combinations of such rhymes, so arranged that an agreeable variety is maintained, which occasionally rises, in emphatic passages, to what must be felt, even now, as a musical recitation; producing the belief that such stanzas were sung, or at least declaimed in operatic style, and perhaps accompanied by music.

Considerably more than one half of the whole work is composed of verses of seven syllables, arranged in stanzas of eight or of six lines. The eight-lined stanza is constructed on two rhymes only, recurring alternately; the first drama opens with eleven stanzas and one half-stanza of such verses, and the first of these may serve as an example:—

<sup>c</sup> There is an apparent exception in words beginning with *gul* or *gur*; but as the syllable is always superfluous, there is every reason to believe that the vowel was nearly mute: that *gulan*, for example, in O. 96, was pronounced much like *glan*, and *gures* in O. 98, like *gres*. This belief is strengthened by the fact that the *u* is sometimes omitted in writing, as *glas*, O. 2055, and *grens*, D. 371, for *gulas* and *gurens*.

En tas a nef y'm gylwyr,  
 Formyer pup tra a vyt gurya,  
 Onan ha try on yn guyr,  
 En tas ha'n map ha'n spyrys;  
 Ha hethyu me a thesyr  
 Dre ou grath dalleth an beys.  
 Y lavaraf nef ha tyr  
 Bethens formyys orth ou brys.

Dr. Borlase in his *Natural History of Cornwall*, p. 296, compares this metre to Dryden's "tenderest numbers", quoting

Softly sweet in Lydian measure,  
 Soon he sooth'd his soul to pleasure.

He might more accurately have taken such lines as these from the *Allegro* :—

These delights if thou canst give,  
 Mirth, with thee I mean to live.

His parallel of Horace's "non ebur neque aureum" is better. The Doctor learnedly adds, "It is the Trochaic Heptasyllable, otherwise called the Trochaic Dimeter Catalectic". As he most probably heard the verses read by some one to whom the language was vernacular, it may be of interest to give his scansion of the first lines above quoted: it is as follows :—

Ēn Tās-ā nēf-ym Gyl-wŷr  
 Fōrmŷ-ēr pŭb-trā vŷth-gwŷrŷs, &c.

The eleven stanzas and half mentioned above are followed by eight six-lined stanzas, in which the third line always rhymes with the sixth, and the remaining four either all rhyme together, or go in pairs. An example of the former is found at O. 899 :—

Adam ty a ve gothys,  
 Pan eses yn Paradys,  
 Avel harlot ou lordye<sup>d</sup>;  
 Ha rag henna, desempys  
 Ny a'th deg, bys gorfen vys  
 Yn ponow the wrowethe.

<sup>d</sup> I now think *ou lordye* is the participle here, and that the line should be translated "Lording it like a rogue." This seems to be an improvement.

Similar stanzas occur at O. 93, 111, 123, &c. Three such occur in succession at O. 893. More commonly however the rhyme is in pairs, as at D. 2019 :—

Ty re levery's an guyr ;  
 Myghtern of war was ha tyr ;  
 Yn henna y fuf genys,  
 Rak henna the'n bys y tuyth,  
 Rag don dustiny ha guryth  
 The'n lendury yn pup prys.

Occasionally we find the third and sixth lines of four syllables only ; an example of this variety occurs at O. 911, with the other four constructed on a single rhyme :—

Ou banneth theugwhy pup prys,  
 Mar tha y wreugh ou nygys  
 Prest yn pup le.  
 Gorreugh an fals nygethys  
 Gans Abel a desempys  
 The yssethe.

There are many more examples with the rhyme in pairs, as O. 587, 660, 1579, 1917, &c. One solitary instance of five-syllable verses is found in O. 881, which we give for its rarity :—

Aha ! Belsebuc, aha !  
 Ou otte un purvers da  
 Lemyn wharfethys ;  
 Awos ol roweth Adam,  
 Bys thy'n umma yn un lam  
 Ef a vyth kyrhys.

Sometimes the couplets in this metre become triplets, and then we have stanzas of eight lines ; not however at all resembling the eight-lined stanzas first described, but merely modifications of the usual six-lined stanzas ; they partake of the changes noticed above. Of the variety in which the rhymes of both parts of the stanza are alike, we have examples in O. 711 and 917. The former is as follows :—

Sew olow ou thryys lyskys ;  
 Ny dyf guels na flour yn bys  
 Yn keth forth-na may kyrthys,  
 Ha ny ou tos a le-na,  
 My ha'th vam sur kekyfrys,  
 Ty a wylfyth an toknys.  
 Kyn wylly mur wolowys,  
 Na thout ny fyth ken ys da.

Similar stanzas with the triplets rhyming separately are

found at O. 873, 1277, and 1325; in the last-cited cases several stanzas follow in the same metre. Sometimes the closing lines have only four syllables; cases occur at R. 581, 2001, and three of these follow in succession in the lament of the three Maries at R. 755.

The six-line metre, though less common than that of eight lines, is very frequently used; and both together constitute three fourths of the whole work. All this is for the ordinary dialogue. The other varieties are used chiefly in declamatory or lyrical passages, and it is felt at once that we are on different ground. Sometimes they seem to be like the bits of rhyme occurring mingled with the blank verse in the writings of our old dramatists, or the songs in what is sometimes called the English Opera.

Of such declamatory passages many are constructed wholly of four-syllable verses variously arranged. Being so short, the writer of the manuscript has placed two together in one line, with a dot between to shew the distinction, and a line is put by itself only when there is an odd one; this collocation has been followed by the Editor. The simplest arrangement is where such double lines follow each other in stanzas of four lines, rhyming alternately; three such stanzas occur at D. 35, and ten at R. 835, the last two of which vary in their rhymes; another is found at O. 1907, which we give as an example:—

Ou arluth ker, · Na vyth serrya,  
Kettoth an ger, · My a thue thy's.  
Yn pup teller · Thy'm may fo res,  
Prest hep danger · Vethaf parys.

Occasionally the first half line rhymes with the second half, and an odd line follows, then a third line like the first, which may or may not rhyme with it, and lastly a fourth line rhyming with the second. The following stanza found at D. 169 is an instance:—

Gorthyans ha gras · The Deu ow thas,  
Luen a vercy,  
Pan danvonas, · Yn onor bras,  
Thy'm servysi.

Seven such stanzas in succession occur at R. 307; and similar ones are found, but without the continued rhyme, at O. 1305, 1357, 1387, D. 235, 289, 3019, &c.

It is plain that if it were not for the inconvenience of arranging the short lines of four syllables separately, all

these last metres would appear, in every thing but the measure of each line, to be of precisely the same kind as the first-mentioned eight and six-lined stanzas; and to make the parallel more exact, we have, though very rarely, the triplet also; as in D. 2600,

Rag y fynner,  
Mara kyller,  
Gans paynys mer,  
Ow dyswul glan.

And in D. 2940,

Es byth deyth brues  
Mur a anfues,  
Y kyk ha'y kues  
Nep a'n guerthas.

The only further instance of a triplet of four-syllable verses is at O. 2110: these however are not independent metres; but they all follow and rhyme with verses of a different construction.

In a few instances stanzas occur of six lines, made up of four double lines of those first mentioned, and two single lines; or if scanned in single verses, the stanza would be one of ten lines, eight of which would be in alternate rhymes, with the fifth and tenth rhyming together: we shall give as an example the stanza commencing at O. 1271:—

Dynythys of · The'th volungeth;  
Arluth porth cof · Yn deyth dyweth  
A'm enef vy.  
Lavar thy'mmo · Pandra wrama;  
Y'n guraf ytho, · Scon yn tor-ma,  
Yn pur deffry.

Another instance is found at O. 1441, and three such stanzas in succession commence at R. 875.

The Editor has not noticed any other metres than those mentioned; but he has found here and there combinations of two species in one stanza, as at O. 2105, and, with some differences, at O. 1983 and 2377; these combine the seven-syllable and four-syllable verses. In a few instances different metres follow in a series: one instance occurs at O. 1441, where a ten-lined stanza of four syllables is followed by a six-lined stanza, twice in succession; and another at D. 1103, where three such six-lined stanzas alternate with four-lined



stanzas. The second Drama begins with a combination of rhymes which appears to be particularly pleasing, and which the editor thinks must have been sung to music. In this case the composition begins with an eight-lined stanza of short verses, closed by a long one; then a long-lined triplet follows, closed by another long verse rhyming with the former;—this series is repeated four times, with the only difference, that in the second part couplets are used instead of triplets; it is ended by three stanzas of short lines. The Drama here represents Christ as teaching and comforting his disciples, who reply with praise and thanksgiving; and according to a stage direction (which however in this instance is made by a later hand than that of the original writer) the scene begins on Mount Quarentana near the Jordan, and continues while the performers come down from the Mount upon the stage. When this peculiar metre is ended, Satan appears, and speaks in the ordinary six-syllable stanza, which forms so large a portion of the work.

Other unusual combinations will be found in other places, but what is here set down will be found enough, and perhaps too much.

## II. REPRESENTATION OF THE DRAMAS.

It appears from allusions made by writers of the thirteenth and fourteenth centuries that Mysteries or Miracle-plays were then exhibited in churches; but in the fifteenth century and subsequently they were certainly represented in the open air. Stowe, in his *Chronicle*, anno 1409, says, "This yere was a great play at the Skinners well neare unto Clarkenwell, besides London, which lasted eight dayes, & was of matter from the creation of the world: there were to behold the same the most part of the Nobles and Gentiles in Englande<sup>e</sup>." In 1511 we find them performed on a stage in an open field at Bassingborne in Cambridgeshire<sup>f</sup>. But more generally they were exhibited in the streets of large towns, "with mighty state and reverence;" there were "theaters for the several scenes very large and high, placed upon wheels and drawn to all the eminent parts of the city."

<sup>e</sup> Page 144, ed. 1604.

<sup>f</sup> Warton's *Hist. Eng. Poet.* vol. iii. p. 326, quoted in Marriott's *Miracle Plays*, Basel, 1838, p. xxix.

This extract is from Dugdale's History of Warwickshire, quoted by Dr. Marriott in p. xli, and it refers to the city of Coventry; but Marriott, in p. li, quotes a more particular notice of the performance of these dramas at Chester from Archdeacon Rogers, who saw what he describes. "The maner of these playes weare, every company had his pagiant, which pagiants weare a high scaffold with 2 rowmes, a higher and a lower, upon four wheeles. In the lower they apparelled themselves, and in the higher rowme they played, beinge all open on the tope, that all behoulders might heare and see them. The places where they played them was in every streete. They begane first at the Abay gates, and when the first pagiante was played, it was wheeled to the highe crosse before the mayor, and so to every streete, and soe every streete had a pagiant playinge before them at one time, till all the pagiantes for the daye appoynted weare played, and when one pagiant was neere ended, worde was broughte from streete to streete, that soe they mighte come in place thereof, exceedinge orderlye, and all the streetes have their pagiantes afore them all at one time playeinge togeather; to se which playes was great resorte, and also scaffoldes and stages made in the streetes in those places where they determined to playe their pagiantes." A great deal of interesting matter regarding Mysteries is given in Dr. Marriott's book, from which the editor has extracted much of what he has here stated.

We have no notice of the performance of the Cornish plays earlier than that of Richard Carew, whose survey of Cornwall was first printed in 1602. In his time they were played in regular amphitheatres, and the account he gives is well worth extracting, as it affords a vivid picture by one who was in all probability an eyewitness, nearly three centuries ago. "The Guary miracle, in English, a miracle play, is a kinde of Enterlude, compiled in *Cornish* out of some Scripture history, with that grossenes which accompanied the Romanes *vetus Comedia*. For representing it, they raise an earthen Amphitheatre in some open field, hauing the Diameter of his enclosed playne some 40 or 50 foot. The Country people flock from all sides, many miles off, to hear & see it; for they haue therein, deuils and deuices, to delight as well the eye as the eare; the players conne not their parts without booke, but are prompted by one called the Ordinary, who followeth at their back with the booke in his hand,

and telleth them softly what they must pronounce aloud. Which maner once gaue occasion to a pleasant conceyted gentleman, of practising a mery pranke: for he vndertaking (perhaps of set purpose) an actors roome, was accordingly lessoned (beforehand) by the Ordinary, that he must say after him. His turn came: quoth the Ordinary, Goe forth man, and shew thyselfe. The Gentleman steps out upon the stage, and like a bad Clarke in scripture matters, cleauing more to the letter then the sense, pronounced those words aloud. Oh (sayes the fellowe softly in his eare) you marre all the play. And with this his passion, the Actor makes the Audience in like sort acquainted. Hereon the promptor falles to flat rayling & cursing in the bitterest terms he could deuise: which the Gentleman with a set gesture and countenance still soberly related, vntill the Ordinary, driuen at last into a madde rage, was faine to giue ouer all. Which trousse, though it brake off the Enterlude, yet defrauded not the beholders, but dismissed them with a great deale more sport and laughter, then 20. such Guaries could haue afforded.

Dr. Borlase, who wrote a century and a half later than Carew, mentions the amphi theatres in which the Cornish dramas were represented, and describes in detail two of those places, which were popularly styled Rounds, one in the parish of St. Just, near the Land's End, and the other at Piranzubuloe; illustrating his description with plans drawn to a scale, shewing that Carew had by no means exaggerated the dimensions of these theatres, or rather had seen only the smaller specimens. The following is extracted from Borlase's *Antiquities of Cornwall*<sup>b</sup>: "In these continued rounds or Amphitheatres of stone.(not broken as the cirque of stones erect) the Britans did usually assemble to hear plays acted, to see the sports and games, which upon particular occasions were intended to amuse the people, to quiet and delight them; an Institution (among other Engines of State) very necessary in all Civil Societies: these are called with us in Cornwall (where we have great numbers of them) *Plân an guare*; viz. the level place, or plain of sport and pastime. The benches round were generally of Turf, as Ovid, talking of these ancient places of sport, observes—

In gradibus sedit populus de cespite factis,  
Qualibet hirsuta fronde tegente comas.

<sup>a</sup> Carew, fol. 71<sup>b</sup>.

<sup>b</sup> Second edition, p. 207.

"We have one whose benches are of stone, and the most remarkable monument of this kind which I have yet seen ; it is near the church of St. Just, Penwith, now somewhat disfigured by the injudicious repairs of late years ; but by the remains it seems to have been a work of more than usual labour and correctness. [Here a plate is referred to, which accompanies this account.] It was an exact circle of 126 feet diameter ; the perpendicular height of the bank, from the area within, now seven feet ; but the height from the bottom of the ditch without, ten feet at present, formerly more. The seats consist of six steps, fourteen inches wide, and one foot high, with one on the top of all, where the Rampart is about seven feet wide. The plays they acted in these Amphitheatres were in the Cornish language, the subjects taken from Scripture History, and 'called Guirimir, which Mr. Lihuyd supposes a corruption of Guari-mirkle, and in the Cornish dialect to signify a miraculous play or interlude. They were composed for begetting in the common people a right notion of the Scriptures, and were acted in the memory of some not long since deceased.'"

In a note, the last few lines quoted are stated to be from Bishop Nicholson's Letter to Dr. Charlett, dated November 14, 1700, in the possession of Mr. Ballard of Magdalen College, Oxford.

The Rev. Geo. Hadow, vicar of St. Just, has very kindly favoured me with a notice of the amphitheatre above described by Dr. Borlase:—"This old structure still remains " in St. Just Church-town, close to the principal inn ; the " clear outline of the circus is quite apparent, being formed " externally by a stone wall of about four feet perpendicular " height, whilst a green bank slopes inwards ; there is now " no outside ditch, nor are there any steps. It is the usual " resort of all the idle boys of the town to play their games, " and a pathway leads right through it from the town to the " marketplace:—no one can pass through that part of the " town, or go to Cape Cornwall without seeing it, though it " has been sadly neglected as regards any repairs."

Another amphitheatre of larger dimensions is figured and described by Dr. Borlase in his Natural History of Cornwall, published in 1758, where he gives an elaborate account of the ancient dramas contained in these volumes. After some detail, commencing at p. 295, he says, "The places where " they were acted were the *Rounds*, a kind of amphitheater,

" with benches either of stone or turf. Of the former sort  
" that exhibited in the *Antiquities of Cornwall* (p. 196.  
" Pl. xvi. fig. 1.) served this purpose; but a much larger  
" one, of higher mound, fossed on the outside, and very  
" regular, is the amphitheater in the parish of Piran-sand,  
" which, as it has some peculiarities, I have planned with the  
" following references."

A plan of the amphitheatre is given in the work, exhibiting a perfectly level area of 130 feet diameter; this was surrounded by a continued earthen mound, eight feet high, having seven turf benches on the inside; the top of the mound or rampart was seven feet in width. A peculiar feature of this Round was a pit in the area, described as "a circular pit, in diameter thirteen feet, deep three feet, the sides sloping, and half way down a bench of turf, so formed as to reduce the area of the bottom to an ellipsis:" this hollow was connected with the circular benches by a shallow trench four feet six inches wide, and one foot in depth; the length is not given in the text, but the scale shews it to have been forty feet: where it reaches the side, a semicircular breach about ten feet in diameter is made in the benches. Borlase suggests that the hollow pit might have generally served for representing Hell, and that in the drama of the Resurrection it might have served for the Grave. The trench he conjectures to have aided in representing the Ascension, but he does not clearly shew how this was done.

These extracts will allow us to figure to ourselves the scene and the performance of Cornish Mystery-plays: the bare granite plain of St. Just, in view of Cape Cornwall, and of the transparent sea which beats against that magnificent headland, would be a fit theatre for the exhibition of what in those days of simplicity would appear a serious presentation of the great History of the Creation, the Fall, and the Redemption of Man, however it might be marred occasionally by passages of lighter, or even of ludicrous character. The mighty gathering of people from many miles round, hardly showing like a crowd in that extended region, where nothing ever grows to limit the view on any side, with their booths or tents, absolutely necessary when so many people had to remain three days on the spot, would give a character to the assembly probably more like what we hear of the so-called religious revivals in America, than of anything witnessed in more sober Europe. No doubt there was a good deal of

readiness for sport and merriment, as there is generally in all large bodies of men assembled for receiving impressions rather than for action; but in times of less refinement, transitions of feeling are proportionately more rapid, and the comic parts of the drama would afford scope enough for laughter and mirthful excitement. The ludicrous scene described by Carew, where the Ordinary, whom Borlase calls the chief manager, was excited to violent rage by the indecorous behaviour of a performer, is a proof that in general good order was maintained. We may assume on the whole, that the representation of the Mysteries was more suitably made under circumstances like these, than with cumbrous machinery in the crowded streets of a city.

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### III. THE LANGUAGE.

The Cornish is one of the Celtic languages; these are divided into two distinct classes, which may be conveniently called the Cymric and the Gaelic. The Gaelic class includes the Irish, Scottish, and Manks languages; the Cymric comprehends Welsh, Cornish, and Armoric: the two classes differ from each other perhaps as much as Latin and Greek. Of such notions as must necessarily exist in all human communities, a proportion may be found represented by words common to Gaelic and Cymric, as large as of those common to Latin and Greek, and the paradigms of the verbs, together with other grammatical relations, have a like analogy in the two classes of language respectively: the alleged absence of declension in the Cymric class, which appears to separate it from the Gaelic in so trenchant a manner, is removed by the existence of a genitive case in Cornish, in exact analogy with Irish, a fact mentioned by Lhuyd more than a century and half ago, but hardly noticed<sup>c</sup>. It may be asserted without hesitation that the Cymric was separated from the Gaelic before the division into Cornish and Welsh was effected: and the writer is of opinion that the Cornish is the representative of a language once current all over South Britain at least.

<sup>c</sup> See the Grammar, p. 233.

In the Gaelic class the Irish and Scottish may be called one language; they differ from each other little more than English does from Lowland Scotch, and a student who reads one will find little difficulty with the other: Manks appears to be a corrupted and uncultivated Irish, of which O'Donovan says in the Introduction to his *Irish Grammar*, p. lxxx, "An Irish scholar would find it difficult to understand a Manx book without studying the language as a distinct dialect." Of the Cymric class, the Welsh differs from the two others as much as French from Spanish, while Cornish and Armorican stand in a closer relation; these resemble each other more than Dutch and German, as much perhaps as Portuguese and Spanish, but not so closely as Irish and Scottish. In spite of statements to the contrary, the writer is of opinion that a Breton, within the historical existence of the two dialects, could not have understood a Cornishman speaking at any length, or on any but the most trivial subjects; he is himself unable to read a sentence in Armorican of more than half a dozen lines without the help of a dictionary. Mr. Scawen, near the close of the seventeenth century, made a similar remark, as quoted in the Preface to Pryce's *Vocabulary*: he observes, "Words of one another, 'tis true, all those three sorts of people [Welsh, Cornish, and Bretons] do understand alternately (mutually?); not all, but mostly such as are radical. Colloquies of one another they do not enjoy."

A consideration of the affinity and divergence of the Celtic languages appears to be the only way of arriving at anything like a probable solution of the question, how were Great Britain and Ireland peopled? A few pages may be afforded to this consideration, but any opinion here given must be received as a suggestion merely, the writer being fully aware of the very speculative nature of such researches in general, and of the incompleteness of his own in particular. As he is now treating of an epoch preceding the invasion of Reuda<sup>a</sup>, when Gaelic was probably confined to Ireland, it may here be convenient to follow Zeuss, putting all the Gaelic dialects under the name of Irish, and calling all those of the Cymric class British.

The superior antiquity of the Irish over the British lan-

<sup>a</sup> Bede, *Eccles. Hist.* I. i.

guages is now scarcely doubted; it is seen as well in their grammatical as in their glossarial relations. The declension of the Irish noun is even yet in existence, and it is shewn with much probability to have been closely allied to that of the oldest Indo-European forms at an early period<sup>b</sup>; of the British the only remnant left is a Cornish genitive, and a scarcely discernible trace in Welsh. The British verbal forms were maintained in a state of preservation very much better than those of the nouns, but not equal to that of the Irish verbs. In the Vocabulary also the antiquity of Irish is seen everywhere:—letters are dropped in British which remain in Irish; such as *ti* from *teagh*, ‘a house;’ *nos* from *nochd*, ‘night;’ *uy* from *ubh* or *ugh*, ‘an egg;’ *teulu* from *teaghlach*, ‘a household;’ *reu* from *reodhadh*, ‘frost,’ and the like, although some of these dropped letters are found in the earliest British remains, as the *g* of *tig*, in an Oxford gloss of the eighth century<sup>c</sup>, and the Welsh really pronounce all the letters they use in writing, while the Irish drop so many of theirs. Instead of *s* the weak *h* is found as it exists in many Greek and Persian words, where the Latin and Sanskrit retain the sibilant:—cf. *hen* and *sean*, ‘old;’ *hun* and *suan*, ‘sleep;’ *helig* and *seileach*, ‘willow;’ *helg* and *sealg*, ‘hunt;’ but the name of *Sabrina* in the days of Rome for the *Severn*, called *Hafren* in Welsh, indicates an epoch when the *s* was still in force; perhaps in proper names only. The guttural becomes labial, as in Greek contrasted with Latin:—see *pen* from *ceann*, ‘head;’ *pluf* from *clumh*, ‘feather;’ *pren* from *cran*, ‘tree;’ *map* from *mac*, ‘son;’ *prif* from *cnuimh* (pronounced *crwv*), ‘a worm;’—we find *u* or *v* for *m*, as *louan* for *loman*, ‘rope;’ *teuel* for *temel*, ‘dark;’ *huvel* for *humal*, ‘low:’ and here again we find a British *m* in the Roman period, as in the name of *Damnonii*, for the people of *Devonshire*. Some of the changes are such as we find invading Latin in its downward progress to Italian, or in Sanskrit becoming Pali; others shew a difference more like that between Latin and Greek. This last analogy the writer considers the most real, inasmuch as there is an affinity between nine tenths of the vocables of Latin and Italian, and even a larger proportion in Sanskrit and Pali; whereas in Irish and

<sup>b</sup> See H. Ebel’s Paper in Kuhn and Schleicher’s Beiträge, &c. 1857. p. 155.

<sup>c</sup> See Zeuss, p. 1079.



British, as in Latin and Greek, the connection exists mainly in words of frequent usage, such as parts of the body, common trees, domestic utensils, near relatives, numerals, and the like, while the majority is distinct, and even such words as *father* and *mother* appear to be unconnected in Irish and British. Zeuss considers the difference between the two to be somewhat less than between Lithuanic and Slavonic (page v), in which he seems rather to underrate it.

On the question, to what should we attribute such a difference in the vocabulary of two languages, when their grammatical characteristics are so nearly allied, the writer would reply, that it should be attributed to contact on the part of one of them with a language totally distinct, spoken by a nation of a more feeble organization. He believes that this is the case with all the classes of the great Indo-European family, and that Germanic, Greek, Slavonic, and Sanskrit differ in their vocables because each has got a mass of borrowed, and not self-developed words; the lender being different in each case, generally not ascertained, and perhaps not ascertainable. In the case under consideration any spontaneous change which wrought such a departure in vocables would, he thinks, have produced a far greater divergence in grammar than we really find.

The separation between the two Celtic tongues the writer believes to have been effected after the arrival of the primitive stock in Britain; and he further is inclined to believe, that the people with whom the amalgamation took place were the men of the "stone period," the men of narrow skulls, whose skeletons, flint weapons, and tools, have been frequently dug up in Britain. These men, he would suggest, were præ-Celtic; but there is no evidence to shew that they were extinct when the first Celts arrived; the balance appears rather to preponderate the other way. All the accounts left us by ancient writers indicate two different races simultaneously inhabiting Britain; the one a tribe who went naked and painted their bodies, who dwelt in tents, and indulged in promiscuous intercourse, were ignorant of agriculture, used stone hatchets and arrows, and probably were cannibals; the others men who built houses, dressed in black garments or in skins, coined money, constructed chariots, grew a good deal of corn, extracted metals from the ore, made bronze tools, and had probably some use of letters. It seems difficult to believe that these were one people, though

confounded by the classical writers, who received without criticism the accounts brought home by casual travellers. But this was in early times, and the less civilized race may have been destroyed or absorbed by the time the Romans became better acquainted with the island; and yet St. Jerom in his youth, about the middle of the fourth century, saw in Gaul the Aticotti<sup>d</sup> "*gentem Britannicam*" feeding on human flesh; and he says that these savages, though they had plenty of swine and cattle in their forests, preferred the flesh of men and women for their horrid feasts.

The amalgamation here supposed would effect a change in the manners and language of the earliest Celtic wanderers into Britain, great enough to make them foreigners to subsequent immigrants; and these coming in the unimpaired strength of their original stock, would expel the mixed multitude, enfeebled by the absorption of an inferior race. The objection usually made to such supposed expulsions is the displacement required, but this need not be large; a hundred families might be the nucleus of a nation, and placed in a fertile country like Ireland, they would amount to millions in a dozen generations. It might be refining too much to speculate on the race of the supposed Præ-celtic people; but if they were of that class which is still spread over the extreme north of Europe and Asia, the peculiar principle of vocalic harmony which pervades nearly all their languages would account for the singular orthographical rule known in Irish as "*leathan le leathan agus caol le caol.*" It is true that this rule is not observed in the most ancient manuscripts, but it is at all events very old, and, according to Bourke, it is in many instances required by the natural tone of the language of the "simple country Irish-speaking people<sup>e</sup>."

The superior antiquity of Irish as compared with British is obvious to an investigator possessing but a superficial knowledge of both; but the affinity between Welsh and Cornish is much too close to allow of so ready a decision. Of

<sup>d</sup> Usually named Attacotti. Zeuss, p. 837, restores Atticotos or Aticottos to the text of Jerom. May not this name be derived from *Athi cot*, 'out of the woods'? The recent Cornish form would be *Athy cos*, with the usual change of *t* to *s*; a Breton would now say *euz a goat*; a Welshman *oddi goed*.

<sup>e</sup> See Bourke's College Irish Grammar, Dublin, 1856. p. 6.

the difference between them we know nothing positive during four centuries at least after the Romans quitted Britain; but the close resemblance of Cornish to the Breton spoken at this day in France, justifies us in believing that a language akin to the Cornish of our oldest Manuscripts was the idiom of South Britain when the Roman departure took place. Whether any people of Germanic race then dwelled here is doubtful; the name of Belgæ has given rise to some speculation tending that way, but the word has a suspicious resemblance to Welsh, Wallach, Gaulish, and some other variations of an appellation generally given by Germans to their neighbours of Celtic or Roman kindred.

It may look like the partiality of an editor to ascribe a greater antiquity to Cornish than to Welsh, in the face of the universally adverse opinion; but the writer confesses that he is inclined to consider the Cornish the older of the two; meaning of course such Cornish as is common to Armorica also, without the mixture of French and English, which disfigures the two dialects. The arguments on which he grounds this opinion, or rather inclination, are the following:—Cornish retained a genitive case in exact conformity with the Irish, of which nothing but the merest trace is found in Welsh;—Cornish retained the ancient initial *s* impure, in words like *scol*, *scavel*, *scod*, *scouth*, *spyryt*, which the Welsh weakened to *ysgol*, *ysgafell*, *ysgawd*, *ysgwydd*, *yspryd*, just as the recent French turns *spiritus* into *esprit*;—Cornish kept the simple vocalic form in *tron*, *tom*, *scouth*, and similar words, where the Welsh write and pronounce *trwyn*, *twym*, and *ysgwydd*, as the modern Spaniard converts *portus* and *focus* into *puerto* and *fuego*;—Cornish retained radical consonants in a few cases where the Welsh has lost them, as in *hanter*, *steren*, *valtovat*, *cantuil*, which the Welsh makes *kanner*, *seren*, *gwallawiad*, *canwyll*.

The opinion which an investigator would be inclined to adopt from a view of such examples as these would be strengthened if he found that the Welsh glosses, which exist in Latin codices four or five centuries older than the oldest Welsh manuscripts, are written in a dialect and orthography approximating to more recent Cornish; he would infer, that if in the eighth century Welsh had Cornish forms and words which were lost or altered in the twelfth, Welsh was a departure from Cornish, and that at a more ancient period, when the causes which had so fatally impaired the pure

Celtic tongue had not begun to operate, the Welsh was still more like Cornish. Now what do we find? On a cursory examination of the three hundred words existing in these glosses, most of which are in the Bodleian, and all are printed in Zeuss's *Grammatica Celtica*, the writer believes that such an approximation to Cornish does exist. He would cite the omission of the initial vowel in *strutuguar*, p. 1091, and *strotur*, p. 1094 of Zeuss, modern Welsh *ystrodur*; *stroviois*, p. 1098, now *ystraffais*; and *scrutiam*, p. 1077, Welsh *ysgrydiaf*. He finds also the Cornish forms of *hanter*, p. 1098, *hanther*, p. 1091; *bahell*, 'an axe,' p. 1092, the Cornish *baal*, 'a spade,' O 380; *tru*, p. 1085 (See O 249, and D 1417, 1434; *buch*, 'a cow,' p. 1082; *guaroima*, p. 1083, 'a theatre,' literally play-place; *eunt*, p. 1080, 'just,' 'right,' now *eun*, see O 678, 1972, 2525, &c.; *diprim* from *dipri*, 'to eat,' p. 1098; *cuntellet*, p. 1098, 'an assembly,' and its plural *cuntelletou*, p. 1099; *clot*, p. 1096, 'glory,' found in the recent form *clos*, at D 3234 and R 164. He would also particularly adduce the formation of a dative case by adding *di*, in *di Litau*, 'to Latium,' p. 1086, &c., in close accordance with Cornish usage. See Grammar, p. 235.

These cases of approximation are significant, though few; but all the glosses accessible are not many. The only inference he can draw from them is, that when the Saxon invasion divided the Britons of Wales from those of the South and West, the language of the former suffered changes which did not affect that of South Britain in an equal proportion; that the Welsh became a separate dialect, while in Brittany and Cornwall a language remained in use more nearly representing that from which the ancients drew the Gallic words which they occasionally inserted in their writings. The writer would be much gratified if what he has hinted here should induce a competent Celtic scholar to examine the glosses we have, and to search for others that are probably in existence, though unknown.

At the epoch when the Ordinalia and Mount Calvary were written, the writer believes that Cornish was as free from admixture of English, as the Welsh is at the present day. A patriotic Welshman, or a foreigner who reads a Welsh book, may demur to this statement, when he sees the number of English words in the pages of the Ordinalia; but on a closer investigation, he will find that most of these English words appear in whole phrases, that they are generally quotations

or asseverations used ornamentally by the speaker, much in the same way that French was dragged in, right or wrong, by the fashionable characters in some of our old plays. He will also find that such quotations do not appear in the Poem of Mount Calvary, which was probably of the same age. It must also be remembered, that a Welshman has always before him a pure and ancient literature for his guidance and imitation, enabling him to select a Celtic word for his ideas in writing, when in speaking he might have used an English synonym; that a Cornish writer had no such model, but that he probably wrote for the vulgar only, and would prefer an English word if he thought it would be better understood; perhaps he might wish to display his superior knowledge. Public notices printed at the present day in Wales for the information of the people, such as may now and then be seen in the larger Welsh towns, will be found to have as many English words incorporated as we meet with in the early Cornish Poem.

With the exception of a very copious admission of English words and idioms, the later Cornish does not appear to have altered so much from the old compositions, as we should infer from the words of Scawen, who says, speaking of the ancient Poem of Mount Calvary, "As to the speech itself preserved in this writing, it is such as the common speakers of the Cornish now used here, and in Wales, and Armorica do not understand it; nor any but such as will be studious in it: No more than the common speakers of the vulgar tongue of the Greeks do at this day Homer's Iliads." No doubt the Cornish men of Scawen's day would not understand it, any more than the uneducated English peasantry would understand Bacon or Shakespeare; but not entirely because the language had changed by lapse of time: it was, partly at least, because the subject was beyond the range of their usual thoughts and habits. An English peasant would find Macaulay or Tennyson as unintelligible as the writings above alluded to.

It is a curious fact, that the English words admitted in Cornish are more commonly those of French origin than of Saxon growth. No doubt both kinds were borrowed immediately from English usage, but the French synonym was selected in preference. Whether these favoured terms were found more easy of utterance than the others, or whether the old hostility of Celt and Saxon operated to check the adoption

of any thing that could be referred to the hated race, we are unable to say; but such is the fact, though we should hardly attribute to the Cornish people the philological acumen requisite to distinguish the etymology of a word used in English. The truer reason may perhaps be found in the preference of the ecclesiastical author for the phraseology of the higher classes, who, being mostly of Norman origin, would use a language more largely infected with French words: it appears clear from comparing two contemporaneous works intended for the upper and lower ranks, such as Chaucer's *Tales*, and *Piers Ploughman's Vision*, that the former abounds in French words, which are far more sparingly employed in the latter. As a specimen of the larger admixture of French than English words in the text of the *Ordinalia*, we open the first volume casually at p. 194, and find *musur* (measure), *comonnd*, *enour* (honour), *temple*, *peyn*, *carpenter*, *aspy*, *certain*, and *gentyl*. Against these in the same page we have only the Saxon *gyst* (joist), *schapys*, and *settye*. In the next page appear *plas*, *gras*, *loute* (loyalty), *thron*, *son* (sound), *chartour*, *gromersy*, *par*; in English only *prout*, unless *scon* (soon) be also English. I do not include in this enumeration phrases such as *by myn hout*, and *by Godys fo*; these are quotations, and not part and parcel of the language, and even in these one word *fo* (foi) is French. Here are the French words taken out of half a dozen pages, beginning at p. 198, and it will be seen that nearly all remain in English to this day. *Sel* (seal), *pryve*, *menteyn*, *servys*, *servonnh*, *dygnyte*, *avonsye* (avancer), *benfys*, *sacre* (consecrate), *mytour* (mitre), *resseve*, *mersy*, *vyngians*, *felen*, *person*, *grevyte*, *vertu*, *plynsys* (planted), *cusyl* (counsel), *gay*, *tormonnt*, *vyl*, *houtyn* (hautain), *flour*, *vyag*, *sefryn* (sovereign). The English words in the same space, the quotations excepted, are *scout*, *stout*, *heyl*, *brest*, *smyllyng*, *nader*, *gronntye*, *draght*.

A very few words are found in Cornish, which appear to the writer to be neither English, i. e. Saxon, nor of Latin origin, but which are yet found in French. He states this with hesitation, because these words may after all be found to have a Latin or German affinity. They are *flerye*, 'to smell,' *maillye*, 'to wrap,' *crenna*, 'to fear,' *trovia*, 'to find,' *buzl*, 'dung,' and perhaps a few others. These words appear to have crept into French from the Armorican; whether or not there existed in France any remnant of ancient Gaulish

allied to the Cymric of Britain when the British name and language passed over into Armorica, may be maintained or disputed: but judging from the similarity of the languages as we now find them, the writer is of opinion, that whatever Gaulish existed was at an early period absorbed in the British dialect, without producing any very sensible effect upon it.

Of the sound of the Cornish language we have little evidence to guide us in forming a notion. Scawen, a native of the country, and, like all those who speak languages numerically or politically decaying, somewhat enthusiastic in his love for his mother tongue, said, almost two centuries ago, "The Cornish is not to be gutturally pronounced as the Welsh for the most part is, nor mutteringly as the Armoric, nor whiningly as the Irish (which two latter qualities seem to have been contracted from their servitudes), but must be lively and manly spoken, like other primitive tongues<sup>i</sup>." But the judgment of Mr. Scawen may hardly be accepted without a demur, either in regard to his own or the other Celtic tongues. The opinion of Carew, who wrote a century earlier and was not a Cornishman, may be accepted with greater confidence; he says of it, "The Cornish is more easy to be pronounced, and not so displeasing in sound, with throat letters, as the Welsh<sup>k</sup>." The singular and inharmonious conversion of *n* to *dn*, occurring to this day so frequently in Cornish names of persons and places, as Landewednack, Tol Pedn Penwith, Bospidnick, &c. is found in the Creation, written in 1611; and several years before that, in a phrase given by Carew, as "meea nauidua cowza" "Sawzneck," evidently intended to be "mi a na vidna couza" "Saosnak," which he translates, 'I can speake no Saxonage.' There is no trace of this change in the Ordinalia.

Very many years ago the writer heard an old Cornish man repeat the Lord's Prayer and a part of the Creed, which he had been taught by his father or grandfather when a child. The language seemed to him then to sound like Dutch, as he had heard it spoken by an Englishman who had resided a considerable time in Holland, but his recollection of any passage is very vague. He remembers *Dew an Tas Olgallosak*, 'God the Father Almighty,' because he wrote them down at the time, as *Duan taza gallasack*; and had often repeated them, many years before he ever saw or heard of a

<sup>i</sup> Mount Calvary, p. xxi.

<sup>k</sup> Carew, fol. 55 a.

**Cornish book.** That man was probably the last person living who had learned Cornish words from one to whom they had been the vernacular idiom, and even he repeated the words without any definite notion of their purport.

The helps to a knowledge of the language have hitherto been few. Lhuyd, in his *Archæologia Britannica*, printed a Grammar, which was a practical treatise, though deficient in arrangement; but unfortunately it was adapted to the corrupt dialect spoken in his day, oddly described by Scawen as "altogether obsolete and almost obliterate," rather than to the purer Cornish of the manuscripts. More assistance might have been got out of Keigwyn's literal translations of Mount Calvary, Jordan's Creation, and the Ordinalia, but the two former remained in manuscript till 1826 and 1827, and were then so wretchedly printed as often to mislead instead of instructing; and the version of the last, though occasionally mentioned in the earlier part of the last century, had disappeared, and was supposed to be lost, until a copy was discovered in August, 1857. The Vocabulary printed by Pryce in 1790 was more useful; but the *Grammatica Celtica* of Zeuss, published at Leipzig in 1853, is the only work which furnishes a good and scientific view of the language. This work of extraordinary acumen and unwearied industry has rendered a far greater service to Celtic literature than any thing ever published, and native Celts who would advance the claims and the knowledge of their own languages, will hardly succeed without following in the steps of Zeuss. The Cornish portion of this grammar is small compared to the mass of information contained in the whole work, and it is founded almost entirely on Keigwyn's version of the Mount Calvary, as printed in 1826; it is generally of perfect accuracy, and in the few cases where Zeuss has erred, he has been misled by the ignorance of Keigwyn and his editor, whose frequent blunders he has often, corrected with intuitive sagacity.

Of Scawen, Gwavas, and Tonkin, we have no occasion to speak; not much is known of them; and although they were zealous in collecting relics of the dying dialect, and instrumental in preserving the little that has come down to us, they do not appear to have written much which has survived them, with the exception of the additions to and perhaps arrangement of Lhuyd's materials for a Vocabulary, as we find it in the publication of Pryce. This statement the



reader will accept only so far as he may be satisfied with the inferences drawn by the writer which will presently be laid before him relative to that publication.

The Cornish student has much greater obligations to Keigwyn, who was a painstaking and earnest labourer in the preservation of the language; without whose industry in copying and translating the existing remains of the literature of Cornwall, we should most probably be now as ignorant of Cornish as we are of the language of Cumberland and of the Picts. We cannot speak so highly of his knowledge as of his zeal, but if we might draw conclusions from a comparison of his attainments with the high opinion expressed of them, we should be inclined to assent to the judgment pronounced a hundred years earlier by Carew, though knowing nothing of the learned man he alludes to, when he said, "The principal love and knowledge of this language lived in Doctor Kennall, the Ciuilian, and with him lyeth buried."

John Keigwyn, who was born in 1641 and died in 1710, and who must have learned his language more than a century before its total extinction, was renowned as knowing Cornish better than any other man then living. Lhuyd in the preface to his Cornish Grammar says, with some caution, "He is judged to be, without an equal, the most skilful of our age in the Cornish language." [Barnyz an skienteka, which is not "the most skilful judge," as rendered by Tonkin and Gwavas, but much less positive.] Borlase rises to a higher pitch in his estimate of Keigwyn's learning, and in the memoir prefixed to Gilbert's edition of Mount Calvary, his knowledge of the language is rated as "profound and complete." But Lhuyd was an excellent Celtic scholar, and more chary of his commendations: in a letter to Tonkin, dated the 3rd February, 1703, he says, "I find the old gentleman did not always keep to his text, but varied sometimes as he could make sense;" and on 4th of May following, "So I believe Mr. Keigwyn must sometimes have mistaken his author." We do not mean to depreciate Keigwyn, but only to shew good cause for fault-finding, and to justify our imputation of his ignorance of the old language, of which we here bring forward some instances, that may excuse any departure from his authority.

The following passages are all taken from the printed edition of Mount Calvary (correcting the Cornish from the MSS.), those being selected which are of easy construction

and obvious meaning. The first line in each case is the Cornish, the second is Keigwyn's translation, the third the correct rendering, as understood by the writer.

## vi. 1.

A peynys a wothevys ny ve ragtho y honan.

From the pains and miseries we felt for 'twas his pity.

The pains which he suffered, it was not for himself.

xliii. 3, 4.—*Our Saviour speaking of Judas Iscariot :—*

Ha Jesus a worthebys, am scudel dibbry a wra,  
Gwef vyth pan veva genys.

And Jesus answered, Out of the dish to eat I shall cause him,  
And it shall be that he was born, (or better it were that he were  
not born.)

And Jesus answered, Out of my dish he is eating ;  
Wo to him that ever he was born !

ci. 1, 2.—*Our Saviour addresses Pilate :—*

In meth Christ an kueff colon, pur wyr te re leveryys.  
Te a wothye the honon, pe dre gen re ves guarnys ?

Says Christ with sorry heart, Very true that some have told  
Thou knowest thyself what by some thou wert warned.

Says Christ the wise heart, Truly thou hast spoken.  
Didst thou know thyself, or wast thou warned by others ?

clv. 2, 3.—*The Jews urge the blacksmith to make nails for the Crucifixion :—*

..... Gorthewyth te an prenvyth,  
Awos guthyll wheyl mar scaff, yn ethom thyn mar fyllyth.

..... Let bed sickness seize thee,  
Since thou workest so nimbly necessity to us if it fayl.

..... Indeed thou shalt smart for it,  
Notwithstanding thy nimble work, if thou fail us in our need.

clxxx. 2.—*The executioners would nail the hands to the cross :—*

Y fylly moy ys tres heys then toll guris hy na hethe.

They ought move it out, [or, more it cutt,] to the hole made it  
not reached.

It wanted more than three lengths, of reaching to the hole that  
was made.

ccixviii. 3, 4.—*If a man would repeat fifteen pater-nosters every day,—*

Yn blythen y a vye ha bederow kenever  
Hag a owleow ese yn corf Jesus worth never.

With blows it should be and by beades every one,  
For the marks were on his body without number.

In a year there would be as many prayers in number,  
As there were wounds on the body of Jesus.

ccxxxvii. 2.—*The stone that covered the tomb of Christ:—*

Leden o ha poys ha bras, moy agis gavel tredden.

Broad it was and heavy, and big more of foul rubbish.

Broad it was, and heavy, and large, more than three men could grasp.

The above instances of gross misunderstanding will suffice to prove our imputation of ignorance of the language; but as it might be considered fairer to examine a consecutive portion of the work than to pick out particular passages, we will briefly shew the errors of the six stanzas in the first page only:

- i. line 3. *For "obtain," read shew.*
- ii. ... 3. *"For our frequent rebellions and despised bitterly," should be, For he was much persecuted, and cruelly used.*
- iii. ... 2. *"He took flesh to help:" should be, he took the flesh of the virgin.*
- iv. ... 3. *The same error.*
- v. ... 4. *For "love," read worship.*
- vi. ... 1. *Mentioned in the preceding page.*

We believe it may be safely asserted that there is not a single page of the whole translation which does not exhibit as many errors, at the very least, as those here shown to be in the first.

In the course of his labours, the Editor has frequently made reference to Dr. Pryce's Vocabulary, as a work to which he has been under great obligation, and without which he would not have ventured on a translation of the Cornish Dramas. He has also had frequent occasion to notice the gross and even ludicrous errors in the work. He had long conceived vague suspicions of Pryce's claim to the author-

ship of this Vocabulary from certain parts of the Preface, more particularly where he speaks of an old man at Mouse-hole, "at this time . . . capable of holding half an hour's conversation . . . in the Cornish tongue;" and the concluding paragraph in which he talks of "the vulgar Cornish now spoken;" this, be it observed, ostensibly written in 1790, twenty years after the reputed death of the last solitary speaker of the language. The doubts caused by these passages were removed by the inspection of a manuscript in the Library of the Prince Louis Lucien Bonaparte, purchased a few years ago from the descendants of Mr. Scawen. This manuscript contains the whole of Pryce's publication; and the Preface, which is dated in 1736, and signed by Tonkin himself, is, as I understand from the Prince, identical with that printed, excepting only a phrase or two altered to suit the alteration of circumstances. The allusions to the spoken language, so unintelligible in 1790, became quite obvious when made fifty years earlier.

Such a discreditable assumption of the work of another man would hardly have been hazarded unless the author of it had been persuaded that the original manuscript was destroyed. The probability is that Pryce had in his possession a copy of the manuscript, and from the long interval of time, more than half a century, since the work had been heard of, coupled with the belief that all the writings of Lhuyd had been burnt, he thought his copy was the only one in existence, and that he might pass it off as his own without fear of detection.

The borrowed plumes being thus plucked away from Pryce by the discovery of the original manuscript, the question remains, who was the author? The reply should be, in the writer's opinion, Lhuyd himself. Lhuyd in a letter to Tonkin dated the 29th November, 1700, printed by Pryce, says, "I am engaged in composing a dictionary of the British language;" and in another dated the 8th February, 1703, he says, speaking of Cornwall, "a Vocabulary as copious as I can make it I design to insert (God willing) in my *Archæologia Britannica*." On the 8th December of the same year, he says, "I am now upon the Cornish Vocabulary promised in the proposals;" meaning "proposals for printing the *Archæologia*," mentioned in a letter of 26th July, 1703. Now in the Address to the Gentlemen of Cornwall, printed without a translation in the *Archæologia*, at p.

222, he says, "mi rykavas me honan kelmez dho skrefa neb " 'ramàtek ha gerlevar rag 'oz Tavaz huei;" i. e. I have felt myself bound to write a Grammar and Vocabulary for your Language<sup>1</sup>. Finally, at p. 253 of the *Archæologia*, he says, "I find that I must recall the promise made, p. 222. " of a Cornish-English Vocabulary. I have one by me, " written about six years since, and have lately improv'd it " with what Additions I could; but there being no room " for it in this Volume, which is not much, if at all, to exceed a hundred sheets, it must be deferred to the next." The next was never published, and Lhuyd's Vocabulary was no more heard of. The remark of Lhuyd, translated at p. 315 of this volume, that he had marked with † the words taken out of the old Vocabulary, appears to identify his work with that printed by Pryce, where all the words taken out of that manuscript are so marked.

But it is further the opinion of the writer, that the work of Lhuyd received many additions from persons very inferior to the original author. It abounds with errors which it is impossible to attribute to so intelligent a man as Lhuyd, whose *Archæologia Britannica* must place him in a high rank among comparative philologists, at a period when comparative philology, in any other hands, was little better than crude conjecture. Several instances of gross blundering are pointed out in the course of the translation, but there are some which it would be impossible for a Welshman to make: such as *nuibren*, 'a cloud,' instead of *huibren*, the Welsh *wybrén*; *guner* for *guwer*, 'a brook,' the Welsh *gofer*; *elgent* instead of *elgekt*, 'the chin,' Welsh *elgeth*; and many others.

The conclusion must be that Tonkin or Gwavas, perhaps both in conjunction, took Lhuyd's Vocabulary and enlarged it, and that what we have under Pryce's name is the result.

<sup>1</sup> "Vocabulary" is omitted in the translation printed by Pryce.

NOTES  
ON THE NAMES OF PLACES, &c.  
MENTIONED IN THE  
PRECEDING DRAMAS.

BY E. HOBLYN PEDLER, ESQ.

*Carn suyow ha Trehembys.* O 2311.

*Carnsew* is now a farm in the parish of Mabe, and is about two miles from Penryn. It was once a manor of some note, as the property of an ancient family of the same name, who removed to Bokelly in St. Kew, in or before the reign of Queen Elizabeth. A *Carnsew* was sheriff of Cornwall 18 Ed. IV, 3 Hen. VIII, 17 Car. I, also V. Warden of the Stannaries 1584—1603. The family became extinct in the elder branch in the 17th century.—(Lysons, D. Gilbert.)

Carew says "*Carnsew*, rightly *Carndew*, purporteth in Cornish a black rock;" and Mr. Tonkin adds, "rather a *heap of rocks*: this parish and estate abounding in great rocks of moorstone." Hals suggests "*Carnsew*, i. e. *Dry rock*." Dr. Pryce, "*the Bream rock*."

The estate of *Carnsew* consists of elevated land where the Granite crops out, *the rock heaps* would therefore be no inappropriate term. Granite for exportation is now raised on this property.

*Trehembys*. My endeavour to find this place has not been successful. There is a Manor of Tregembes or Degembris in Newlyn, a parish the advowson of which is vested in the see of Exeter, but the name does not appear to establish its identity with the place mentioned in the text, unless we could regard the *g* as marking the aspirate only, which sometimes occurs in the Celtic tongues. *Trehembys* seems

to read as Tre-hen-bys, that is, *the old world dwelling*. "Auld world," for any thing old or ancient, is an expression still in use in the Scottish Lowlands. In the pedigree of the Carnsew family, which will be found inserted in M. Polwhele's History of Cornwall, the earliest ancestor is Walter Carnsew de *Tenbrise* in parochia de —. The pedigree makes no mention of Carnsew as the family seat, while Bokelley, to which the family removed, appears late in the descent. It is possible that this *Tenbrise*, the situation of which is not named, may be *Trekembys*, and that it was part of the possessions of the Carnsew family.

*bosuene*

*Lostuthyel ha Lanerchy.* O 2399.

*Bosuene*.—Several places in Cornwall bear this name. We have the Manor of *Bosuen* in St. Columb Major, long in the possession of the Arundell family; the Manor of *Bosvennen* in Sancred, which, in the reign of Ed. IV, belonged to the family of Phelip; also a farm called Bosswen in Wendron (Lysons).

Mr. Carew observes of the hundred of Trigg, "his chief town is Bodmyn, in Cornish *Bosvenna*." Camden and Norden have a similar statement, but I cannot find that this assertion is supported by any other authority. The earliest name known of this town, and which was certainly in use before the Conquest, was *Bodmine*, which has no connection with *Bosvenna*. I can account for Carew's statement only by supposing *Bos* to be read for *Bod*, both forms being used, and V to be substituted for M, which the Cornish language admits of. We should then get Bodmenna. Adopting this view, *Bosuene* might be read *Bodmene*; but I am inclined to identify Bosuene with *Bosvannah*, now a small farm in the parish of Gluvias, and close to Penryn: the situation of this place creating a strong presumption in its favour.

Boswen is interpreted by Dr. Pryce as *the white house*, and Bosvennen as *the women's house*.

*Lostuthyel*. Although Lostwithiel is an ancient borough, and until recently the county town, its history cannot be traced so far back as the Conquest. About the close of the twelfth century and the beginning of the thirteenth, it belonged to Robert de Cardinam. Soon afterwards, and in the

reign of Hen. III, the vill or town of *Lostwithiel* belonged to Richard, earl of Cornwall, and king of the Romans, under a grant from Isolda de Cardinam; and it must then have acquired some little importance, since we find that the Earl conferred upon it a charter of liberties, and made it a "free" borough. Subsequently it devolved on the crown, and King Edward I, in the 33rd year of his reign, constituted it one of five towns for the coinage of tin. By royal charter of 11 Edward III, A. D. 1337, it was made part of the inalienable possessions of the duke of Cornwall, and so continues at this day.

The origin and meaning of the name have not been satisfactorily ascertained. In a public record of the time of king John it is spelt *Lustodiel*; but in a return to a royal commission of 2 Edward I, it appears as *Lowydiel* and *Lostuthiel*, the latter agreeing nearly with the text of the Drama. While in an inquisition post mortem of 29 Edward I, and in the charters of earl Richard and 33 Edward I, referred to above, the orthography accords with that now in use.

*Lanerchy*. I apprehend this place to be either the same as or else to be locally connected with *Laner*, in the parish of St. Allen. The name occurs in the Domesday survey, and now attaches to several places in Cornwall; but that in St. Allen is most to our purpose. From a very early date it belonged to the bishops of Exeter, who had a mansion there, and founded the church of St. Allen, which afterwards was conferred by the see on the college of Glazeney at Penryn. In the ordination of this vicarage, A. D. 1314, the bishop includes in his endowment the whole tithe of the park of *Lanergh*, "de parco de Lanergh;" and in the same document the church of St. Allen is described to be nigh the park, "ecclesia Sancti Aluny juxta parcum." (Oliver's Monast. p. 50.) William of Worcester, A. D. 1478, speaks of the castle of Laner, "in villa *Laner*," as then in ruins.

Dr. Pryce interprets *Lannar* and *Lanherch* as "a forest or grove, also a lawn, a bare place in a wood;" and adds, "probably *Lannar* in St. Allen is named from this last." He evidently associates the word with the Welsh *Llanerc* of similar meaning.

*Lanerchy* appears to be the plural of *Lanerch* or *Lanergh*.

It is stated by Lysons that there was a Cornish family of the name of *Lenhorgy*, whose arms are quartered by Beville,



a family which is said to have come to England with the Conqueror, and which was anciently seated at Gwarnike in the parish of St. Allen.

*Synt Gylmyn. O 2413.*

I have not found any notice of this saint in the Calendar or elsewhere. Mr. Norris's conjecture that he is a fabrication of the author may possibly be correct. St. Columb is known in Cornwall as the patron saint of two parishes bearing the name, though doubts have been expressed who this personage was: whether, according to Hals, "an Irish gentleman by birth," or Sancta Columba, virgin and martyr, who died in Gaul at the end of the third century. I believe however that there is no ground for controversy, and that the latter is intended. Besides the well-known St. Columba of Iona, there will be found in the Hagiologies several other saints bearing this name. *Kylobman* is the Cornish word for 'a dove' (Columba). If the middle syllable were dropped for brevity sake, we should get a word something like that in the text. But this explanation is more unsatisfactory than *St. Workstone*. Possibly by this *sobriquet* St. Thomas may have been intended. He was recognised as the patron saint of builders and architects. Dr. Pryce reads St. Gylmyn as St. Golman.

*Plu Vuthek*

*Ha'n Garrak Ruen gans hy thyr. O 2463.*

*Vuthek.* I have no hesitation in reading this word as *Budock*, now the parish of St. Budock, at the mouth of Falmouth harbour, and contiguous to Penryn. Dr. Pryce, on the authority of Lhuyd, observes (p. 16), "The initial B is frequently changed into V consonant; nor is there any Cornish word whose primary or dictionary initial begins with V consonant."

According to Hals and Pryce, *Budock* signifies 'the creek or haven or oaks.' The latter in his vocabulary of parishes gives us "Budock, Byth'ick, oak haven, or the border or skirt of the harbour." Even now we may sometimes hear the word Budock pronounced Bythick in that neighbourhood.

Budock is supposed by Hals to be the same as *Bowidoc* in Domesday; which does not seem very probable.

But this parish, so early as the taxation of pope Nicholas, A. D. 1291, was rated by the name of *Saint Budock*, (ecclesia de Sancto Budoco.) As too frequently happens with Cornish saints, the name is not to be met with in the Calendar, yet we are told by Leland that this Saint Budocus "was an "Irish man, and cam into Cornwall and ther dwellid." If that were so, he seems to have derived his name from the place of his abode. (But see note on Ruen hereafter.) It may be added, that a personage of the name of *Budic* is mentioned in the *Liber Landavensis* (A. D. 1132), who went to Armorica, and was made king of Cornouailles, whence he obtained the name of *Cerniw Budic*.

Notwithstanding the above authorities, since we find *Vuthek* or *Buthek* to be the original form of the word, it would seem not unreasonable to refer *Buth* to the Welsh *Bwth*, a hut, cottage, or booth, and to treat the last syllable as the ordinary adjectival termination, or else, as the Cornish word *ek* or *ick*, signifying, according to Pryce, a creek, rivulet, or brook.

Opposite to Saltash, and on the Devonshire side of the Tamar, is the parish of *St. Budeaux*, also dedicated to *St. Budock*.

*Garrak Ruen*. This name appears to have some reference to that portion of Falmouth harbour which is now known as *Carrick Roads*.

According to Pryce, *Ruan*, *Ryne*, *Rine*, *Rin*, signify 'a river, 'or the channel of a river.' The word appears to occur in this sense in several instances in the names of Cornish places. Thus *Penryn*, 'the head of the river channel.' *Leryn*, 'the 'river channel place,' a creek on the Fowey river. *Polruan*, 'the river pool,' in Fowey harbour. *Arrowan*, 'on the 'river,' near the Lizard. *Rhean* also, in Welsh, stands for 'a streamlet, or that which runs,' and *Ryne*, in A. Saxon, for 'a water-course, or that which runs.' Du Cange gives *Rueno* as 'rivulus canalise.'

*Ruen* or *Ruan* in this sense must be carefully distinguished from the use of the same word for *St. Rumon* in Ruan Major and Ruan Minor, parishes in the district of Meneage, or the peninsula of the Lizard; while in Ruan Lanyhorne, a parish seated on the Falmouth estuary, both senses appear to

be confounded. St. Rumon is the patron saint of all these parishes. The two former appear in the taxation of pope Nicholas, A. D. 1291, as "Eccl. Sancti Rumoni," and the last as "Larghesthorne or Lanyhorne," and this church, according to Dr. Oliver, was consecrated A. D. 1321.

Of this St. Rumon we know next to nothing. William of Malmesbury styles him a bishop, and says he preached at Tavistock, where he lay interred in a handsome shrine; but he admits that no written records of him then existed. Leland, ages afterwards, professed to have gathered some few additional particulars of him, extracted from a memoir of the saint, but which probably was founded on nothing more than oral traditions. On these imperfect data the scene of St. Rumon's ministry has been fixed at St. Ruan, near the Lizard, though I confess I am more inclined to prefer the parish of Rumonsleigh or Romansleigh in North Devon, also dedicated to this personage.

One cannot avoid the conclusion, that in many instances in Cornwall a particular saint was adopted on account of the resemblance of his name to the preexisting name of the locality where the church was placed, sometimes as the result of accident, by confounding one word with another, and sometimes doubtless proceeding from design. It is evident that a practice of this kind would be likely to be favoured, as tending to give increased sanctity to the spot, by inducing a belief that it was already hallowed by the memory of the saint. But it is to be feared that it may too often have been abused, by elevating to the dignity of saints obscure persons, unknown to the Hagiologies, or even such as were fictitious, and never had any real existence. A modern writer observes:—"The ignorant monks made "saints of every thing. In Ireland they made St. Kenny, "from Cell Chainnigh or Kilkenny. From the Shannon or "Senus they made St. Senanus, and from Down or Dunum, "St. Dunus." (Higgins' Celtic Druids.)

It was the current use of *Ruen* or *Ruan* for the estuary of the Falmouth river, or some of its branches, which gave occasion, I apprehend, to Ruan Lanyhorne being dedicated to St. Rumon.

If Borlase's authority may be depended on for giving to the Cornish word *Rouan* the sense of *Roman*, we may here see an additional connecting link between Ruen or Ruan and St. Rumon, whose name in the Devonshire parish is also

spelt as Roman and Romon. It is somewhat remarkable, that in this parish there are traces of a Roman road extending through the north of Devon, and known as "the Romans-leigh ridge." Coincidences of this kind go far to destroy what little belief we may have in the reality of many Cornish saints. In the present instance we must conclude that St. Rumon, if his residence was at Rumonsleigh, must have derived his name from the place where he was located. According to Leland, he was by birth an Irish-Scot. Ireland as usual is resorted to as the prolific birthplace of every saint whose history is unknown.

*Garra*k. Assuming this word to be the original of *Carrick*, in the term "Carrick Roads," now in use, for the chief roadstead of Falmouth harbour, we ought to refer it, in the opinion of Leland, to those large foreign vessels called *Caracks* (carraca, Port. caraque, Fr.) which formerly traded to this country.

The bigger whale, like some huge *carack* lay,  
Which wanteth sea room with her foes to play.—WALLER.

King Richard is said to have had a hundred "carikes or busses" in his fleet when he joined the crusades at the end of the twelfth century. Leland describes Falmouth harbour thus:—

"Falemuth ys a haven very notable and famose, and yn a maner the most principale of al Britayne; for the chanel of the entre hath be space of ii myles ynto the land xiiii fadum of depes, which commonly is caulld *Caryk-Road* by cause yt ys a sure herbero for the greatest shyppes that travayle by the ocean."

Notwithstanding this opinion of Leland, it must be obvious, I think, that at the early date of this drama, the number and size of the vessels frequenting Falmouth harbour could not have been such as to render the deeper waters, and other advantages of Carrick Roads, of any great importance, and to confer a name upon this roadstead on that account. It is true that the produce of the tin mines had much increased towards the end of the thirteenth century, and Richard earl of Cornwall is said to have derived from this source the wealth by means of which he obtained the lofty but barren title of "Kyng of Alemaigne." We know that

Truro and Helston had been made two of the coinage towns by Edward I., but we also learn that so late even as towards the end of the fifteenth century, when these dramas had become antiquated compositions, the entire produce of the Cornish mines barely exceeded 400 tons a year. (De la Beche's Report, 1839. p. 587.) It is clear therefore that we must refer *Garrak* of our text, if not *Carrick* in Carrick Roads, to some other origin than "Carack;" and we are naturally led to treat it as the genuine Cornish word which is constantly met with in the names of Cornish places.

According to Dr. Pryce, *Garrik*, *Carak*, *Carrik*, signify 'a rock,' and it may be thought that this interpretation would apply sufficiently well to Falmouth harbour on account of its rocky shores, but I do not think its character in this respect is so remarkable or peculiar as to give it any special claim to this distinctive term.

I have already noticed that there are many places in Cornwall bearing the name of *Garrick*, or some compound of it; and yet they are not always remarkable for rocks. I take it therefore that the word was occasionally used, not so much to indicate rocks, as high and steep land, where the rock is but barely covered with the soil, and the latter has more than its usual complement of stones. Such lands are in common parlance termed rocky and stony ground, and are not at all attractive in the eyes of the farmer. We must not forget that our British as well as Saxon predecessors, in bestowing names on their lands, often had regard to the character of the soil. The title *Garrak Ruen* would seem then to have belonged to some such high and steep land, of the description suggested, in the parish of Mylor, abutting upon Carrick roads, and which, from being formerly distinguished by the name *Garrak* or *Carrick*, bestowed it also upon the adjacent roadstead. The high land near Trefusis point may have been intended, or possibly the site of this ground is indicated by the tenement in Mylor which still bears the designation of *Crego* or the *Cragoes*, contiguous to Carrick road, and on which a house stood not many years since; the name possibly representing *Carregou*, the plural of *Carreg*. In confirmation of this view of *Garrak Ruen*, I may observe, that near the western limits of the parish is some lofty ground known as Mylor down, the summit of which is strewn with a considerable layer of comminuted quartz, provincially termed *spar*, which in fact is greatly pre-

valent in the soil in this parish. On the eastern slope of this high land is a farm, bearing the name "Garrick," well characterized by an abundance of quartz, and on the northern slope, extending down to the shores of Perranarwarthel Creek, is the domain of "Carclew," the seat of sir C. Lemon: this term signifying the Garrak or Carrick-loe, that is, the Garrak of the loe, loo, or lake, being the creek just named, while the Garrak-ruen implies the Garrak of the Ruen or principal water channel. As more places than one within the parish bore the name of Garrak, (the propriety of which is, I believe, fully justified by the prevailing character of the soil,) so the additions of loo and ruen became necessary as distinctions. It may be as well to remark that, in the Cornish idiom, the adjective usually follows the noun it qualifies.

The phrase "with its land" implies that, besides the Garrak-ruen properly so called, which probably was but of little value, there was other land which had usually been connected with it and treated as an adjunct.

The patronage of the church of Mylor is vested in the bishop of Exeter, having belonged to the see from the earliest times. The church is enumerated in the census of pope Nicholas, A. D. 1291, and, in fact, at the earlier date of 1287, it had been added to the other endowments of the adjacent college of Glazeney at Penryn, by the then bishop. The bishop's manor of Penryn is said to extend within this parish. It is likely therefore that this church was founded by the Exeter see; and as the church and parsonage are close to the Cragoes, the Garrak-ruen, at the date of the Drama, may have been episcopal property.

*Gueel behethlen*  
*ha coys penryn*  
*hag ol guer-thour. O 2588.*

*Behethlen.* This place is in the parish of St. Gluvias, close to the church, as well as to Penryn. It is stated by Norden that St. Gluvias was but a chapel appendant unto Budock called Capella de Behelland, because it was built "upon "certayne lande called *Behellande feyldes*." Dr. Oliver gives the name as "Behethelan, Bethedlan, or Bohellan;" (Mon. Exon. p. 48.) and we find in Pryce the following in-

terpretation, "*Beheathland, Bohellan, a dwelling by the water nigh the church,*" evidently founded on the last form of the word, while that of the text seems to suggest *hethe*, "to *stretch out or extend,*" and *len, lam, lan,* "*a space or tract of land,*" descriptive terms not inappropriate to a field. From the term 'field,' it may be inferred that this property at the age of the Drama, or whenever the name was imposed, must have been of considerable extent. At the present day some small inclosures only, near to Gluvias church and to Penryn, bear the name of 'Bohelland fields.' The deeply sunk and narrow footways by which they are now intersected, of the nature of ancient dikes, attest the antiquity of the place. Adjacent to them is an inclosure known as 'Bohelland,' on which there was formerly a dwelling-house, which acquired an unhappy notoriety as the supposed scene of the murder of a son by his unconscious though guilty parents (A. D. 1618), which was made the subject of Lillo's tragedy of the "*Fatal Curiosity.*" The recollection of the crime seems to have desecrated the spot. I was told that the house remaining uninhabited it was pulled down, and not a vestige of it is now visible, though its site was pointed out.

The church of St. Gluvias is mentioned in the pope's survey of 1291. The borough of Penryn is within its parochial limits; and there also, close to the town, formerly stood the collegiate church of Glazeney, founded by Walter Bronescombe, bishop of Exeter, A. D. 1267, (Oliv. Monas.) and endowed by him with the churches of St. Budock and St. Feock.

*The wood of Penryn—and all the watercourse.* I have already referred to the etymology of 'Penryn,' as signifying *the head of the creek or watercourse.*—(See note on Garrakruen.) But it is also capable of another solution: 'Ryn,' or 'Rhyn,' means *a cape or promontory*, as used in 'Treryn,' and some other names of places on the Cornish coast, as also in 'Penrhyn' in Wales. The Cornish town being built on a steep point of land projecting into the tidal waters of the creek, this interpretation seems as much suited to it as the other, and the reader must determine between them.

The exact site of "the wood of Penryn," it is not very easy to ascertain. This wood must have been the same as the bishop's "wood of Penryn," alluded to in the year 1278, and which will be adverted to hereafter. There is a wood

in Budock called "the college wood," which would seem from the name to have been part of the possessions of Glazene college, and therefore not the one we require. It is at some distance from Penryn. There are also in Gluvias some extensive woods called "Cōssawēs wood," which have given their name to the adjoining Barton, as well as to the manor of Cossawes. ("Cos, coys, cus, a wood, pl. cosow, cosaws, "hinc Cosaws in Gluvias," Pryce, Vocab.) The preservation of the name implies great antiquity, and affords a presumption of its being the wood in question. But if it be, it must have been alienated from the see at an early period, since we find the manor of Cossawes, very long ago, in the possession of the Bodrugans; and in the attainder of sir H. Bodrugan, in the reign of Hen. VII, it passed to sir R. Edgcumbe. It is, moreover, two miles from Penryn. The name, "*Penryn* wood," may imply that it was near that town, and possibly it lay along the shores of the creek of which there are some indications at this day.

What was meant by the additional words, "and all the "watercourse," (I presume the singular number may be understood,) is not quite clear. A gift must necessarily have been of something of value, that is of money value, and we are therefore left to infer that some kind of profit, in the nature of tolls or dues, was then derived from the use of the navigable waters of the creek. The term *guer-thour*, 'watercourse,' seems to be synonymous with *ryn*, and thus supports that derivation of the word in '*Penryn*.' But this explanation, though the best I can give, does not satisfy me.

For reasons which will be apparent hereafter, it will not be out of place to introduce here a very brief sketch of the history of Penryn, so far as it is known or may be reasonably conjectured.

The manor of Penryn is admitted to have been the property of the see of Exeter from time immemorial. It is probable that at some very early period, perhaps not long after the conquest, the episcopal lords of the soil established a little settlement at the spot where the town now stands, selected, as it should seem, on account of its pleasant verdure and quiet seclusion; for so much may we infer from the ancient Cornish name of 'Glazeny,' or rather 'Glazenith,' signifying 'the green nest,' which was in use in that locality. This little settlement at the outset could have consisted only of the families of the bailiffs or other agents, who had the



charge of the large episcopal property in this neighbourhood, whose numbers would have been reinforced from time to time by the artisans and labourers whose services were demanded on the estates or were rendered necessary by the wants of an increasing population. This little community, deriving its life and activity from the Exeter bishoprick as its head and source, must have been as it were an English settlement in the midst of a Celtic population. Here must have been held the bishop's courts, and here the tenants of the manor must have been wont to resort, and all manorial business to have been transacted. As time advanced, the domain of Penryn must not only have participated in the general progress and improvement which this country underwent, but must have specially profited by the fostering patronage of its powerful high lords, and thus the little colony by degrees have grown into a populous village. It could not have been long after arriving at this stage of its advancing prosperity, that Penryn first acquired historical notoriety by its name appearing among the public records. I am not aware that any notice of its existence is to be found antecedently to the reign of Hen. III. (1258), when the Bishop of Exeter obtained a royal charter for holding a market at his *manor of Penryn*. The place does not seem at this time to have attained to the rank of a town. This event was soon followed by another, which must have been regarded as an important epoch in the history and fortunes of this little place. In 1264 was commenced, and in 1267 was finished, the building of the collegiate house of Glazeney, under the auspices of Walter Bronescombe, then bishop of Exeter, and endowed by him with the adjacent churches of St. Budock and St. Feock, and about to be thereafter enriched with still further acquisitions. Although Penryn cannot be said to owe its existence to this ecclesiastical establishment, as St. Germans probably did to its priory, and Bodmin to St. Petrock's, we may be sure that the influence of the college must have had its usual effect in drawing around it an increased population, and promoting the traffic and general prosperity of the place. The body of thirteen canons and thirteen vicars of which it consisted, as churchmen and men of learning, must have been actively instrumental in diffusing a better knowledge of the scriptures, and promoting secular education throughout the surrounding district; and they may not have thought it beneath them

to patronize the introduction of such industrial arts as were either unknown or unpractised in that neighbourhood. Whether it may have been part of their policy to hasten the extinction of the native vernacular, and to substitute the English language in its place, is not very obvious. Certain it is, and it may occasion some surprise that we find it recorded, that, so late as the year 1640, the aged inhabitants of St. Feock required the sacrament to be administered to them in the Cornish tongue, the formula used for this purpose having been preserved to this day. (Hals, St. Feock.) Yet, this parish was included in the endowments of the college and lay in its immediate vicinity, and, until the dissolution of this house, must have been under its direct influence.

About the time of establishing the college, Penryn became distinguished as a *vill* or *town*, and we hear of the bishop's court or manor house, which existed there, and which must have been a mansion suitable to the residence of a titled family. For it appears that in 1278 bishop Bronescombe granted to sir William de Eglosheyl, knight, and his wife Mirabella, the use of his court-house, with its appurtenances in *villa* de Penryn, with fuel from his *wood* of Penryn during their residence. (See note, p. 48, Dr. Oliver's Monast.) The subsequent progress of the town is apparent by its acquiring the right of sending representatives to parliament in the reign of Queen Mary, and receiving a charter of incorporation from King James I.

*An Enys hag Arvennek*

*Tregenver ha Kegyллеk. O 2592.*

*An Enys.* Enys, Ennis, Innis, Ince, in strictness signify *an island*, but they are often used for a peninsula, and by a somewhat loose interpretation, even for places partially surrounded by small rivulets. There are many places in Cornwall bearing this name. Dr. Whitaker proposed to identify the *Enys* of our text with the domain of Enys in St. Gluvias, now and for a long time past the residence of the family of that name. (See Cath. of Cornw. chap. v. p. 25.) Its near proximity to the places enumerated in the same stanza of the drama, and the coincidence of the name, are a strong *primâ facie* evidence in its favour. But it must be acknowledged that the geographical character of the spot cannot, even with the utmost stretch of fancy, or the widest latitude of inter-

pretation, be deemed an island. The circumstances in its favour are however of so great weight, that the objection might perhaps have been waved, had there been no other means of identifying the site in question. But in fact there is another place equally suitable to the text, and not open to this objection. It may also be noticed, that the prefixing of the article *an* (the) to *Enys* implies that the latter word did not mean a place called "Enys" or "Island," but a place possessing the character of an island. For these reasons I feel no hesitation in giving a preference to the peninsula on which now stands the fortress of *Pendennis*, a place which Leland thus describes :—

"It is a mile in cumpace, and is almost environed by the sea, and where it is not, the ground is so low, and the cut to be made so little, that it were insulated." Norden goes so far as to suppose that it had been an island, and took its name from that circumstance. "It hath bene," he says, "as it seemeth an Ilande, whereof it may take the name Pen-innis, the chief or head ilande, in the whole province no Ilande comparable." This conjecture of complete insulation has nothing to support it, but there may be some ground for interpreting *Pendennis* as *Pen* (or rather *Pedn*), *enys* signifying the *Island-head*, in reference to its extreme point or headland. But I am not disposed to attach any great weight to this derivation. It is said that some ancient fortifications, consisting of earthworks, once existed there, and these may have given rise to the name *Pendinas*, or 'the fortress-head.' The peninsular point of land at St. Ives likewise bears this name. *Pendennis* castle, it should be observed, was erected by King Henry VIII., and long after these Dramas were written. Outside the extreme point of *Pendennis*, and in the centre of the embouchure of the Falmouth river, is a sunken rock, visible at low water, which is known as the *Black rock*. This rock, according to Hals, is the *Enys* of the Drama, and, what is more, he contends, ridiculously as we may well think, with Dr. Whittaker, that it is the island named *Ictis*, mentioned by Diodorus Siculus, to which the tin was brought for exportation to the continent.

The peninsula of *Pendennis* is immediately contiguous to *Arwennack*, the place coupled with it in the same verse of the play, and to which we will now advert.

*Arwennek*. The manor of *Arwennack* is coextensive with

the parish of Falmouth, and formerly included Pendennis also. It was detached from Budock, and constituted a separate parish by an act of parliament in 1664. The manor possesses some note in Cornish history, as the residence long since, of the ancient family of Killigrew or Kelligrew (the Eagle's Grove), originally seated at Kelligrew in St. Earme, from which place they removed to Arwennack as a preferable residence in the reign of Richard II., in consequence of an alliance with the heiress of this property. The family of Killigrew appear as landowners in a record of 20 Edward III., and are said to have descended from a natural son of Richard earl of Cornwall, and king of the Romans (see Lysons, lxix, and Carew.) William Killigrew, Esq. was created a baronet in 1661. The title, with the family, became extinct in 1704, and the estates are now the property of lord Wodehouse. The town of Falmouth is of modern origin. In the beginning of the seventeenth century a few houses only existed on its site; but under the patronage of the Killigrews, to whom it belonged, this village, then known by the name of Smithick, was enlarged, its trade and opulence rapidly increased, and in a few years it took a position among the principal towns of the county. It was incorporated by the name of "Falmouth" in 1661 by royal charter, and in 1664, as already mentioned, was made a separate parish.

Pendennis castle was for some time held by the crown of the family of Killigrew, at a small rent and fine. John Killigrew, Esq. was appointed the first governor. He built at Arwennack a very costly mansion, and on his death, in 1567, Sir John Killigrew, knight, succeeded him. As lords of Pendennis castle, the heirs of Killigrew were obliged to keep a pole on the Black rock to warn mariners of the danger. Some remains of the ancient mansion are said to be still existing, adjacent to the town of Falmouth.

If Messrs. Lysons have correctly placed the removal of the Killigrews to Arwennack in the reign of Richard II., that event must have been subsequent to the time when these Dramas are likely to have been written, and we may infer that the previous possessors were then residing there.

Hals construes *Arwinnick* as "the victorious lake, cove or bosom of waters." Dr. Pryce as *Ar winnick*, "upon the marsh." There is a part of the town of Falmouth still called "the Moor," which is believed to have been once over-

flowed by the tide. Mr. Norris thinks Arwinnick may be 'happy, blissful,' from *Arwyn*, W.

*Tregenver ha Kegyllek*. Both these places still exist bearing the same names. The former is in the parish of Falmouth, and the latter in St. Budock, but near the boundary dividing it from Falmouth. On referring to the map, it will be seen that Pendennis, Arwennack, Tregenver and Kegyllek succeed each other in this order nearly in a line, the dwelling-houses being about a mile apart. Their relative position affords a strong presumption of the identity of Pendennis with the island mentioned in the text.

*Tregenver* appears to be *Tre kenvar*, 'the house upon the ridge.' Pryce gives *Kegyllek* as the 'copse hedge.' I suspect that this place, as it is close to the boundary of Falmouth parish, that is of the manor of Arwennack, took its name therefrom. *Ke* (a hedge) referring probably to the boundary, or perhaps the fence which surrounded the manor. *Gyl* seems to be identified with Gyllingdown, shewn in the ancient map of the time of Henry VIII. (inserted in Lysons' Cornwall) to be close to the manor boundary. Possibly the *gyl* or copse then extended over it. *Gyllek* appears to be the adjective derived from *gyl*. It is suggested by Mr. Norris, that *Kegyllek* is the same as the Welsh *cae gyllic*, 'dividing hedge,' in which sense it would appear to be very appropriate.

*Behethlan ha Bosaneth*. O 2767.

*Behethlan*. The slight variance in the spelling is not such as to create a doubt of this place being the same as *Behethlen* mentioned in line 2588. It probably meant the property on which stood the house known as "Boholland," to which reference has already been made. (See Note on *Gueel Behethlen*.)

*Bosaneth* is the name of a farm in the parish of Mawnan, which adjoins Budock parish on the south. It is about four miles from Penryn. Pryce explains *anneth* as a 'drinking-cup,' but it is considered by Mr. Norris to be identical with the Welsh *annedd*, signifying 'a dwelling.'

*Ol Chennary an clos*. O 2772.

Dr. Pryce evidently refers *kenna* in 'Boskenna,' and *ken*

in 'Kenwyn' to *Kein*, *Chein*, signifying 'the back, the ridge of a hill.' *Ary* appears to be identical with *ery*, *eri*, or *erw*, 'an acre or field,' (*ar* Welsh, 'ploughed land,') meaning perhaps cultivated and inclosed land, as distinguished from a field being open and uncultivated.

The additional words *an clos*, 'of the ring or circle,' imply something encircled or inclosed as by a continuous or ring fence.

*Ol Chennary an clos* would thus signify 'all the field ridge 'inclosed,' and we may presume that the inclosure was a recent fact at the date of the Drama, and that this land had just then been brought under the plough.

I believe the place indicated by these words to be identical with the farm in the parish of Mylor, now called *Canēra* or *Canāra*, about two miles from Penryn. Its position justifies the interpretation just given. It lies on the steep slope of the high land of Mylor Downs, already referred to, (see Note on *Garrak Ruen*), and adjoins the farm of Garrick. It appears to have been extended as near to the summit of the Down as the nature of the soil was thought to admit; although some further inclosures from the Down appear to have been recently made. I was informed by the tenant that his farm was surrounded by a ring fence, the whole of which he kept in repair, and, in fact, that it was for the most part bounded by the public roads: and on referring to the parish map, I found his statement confirmed, the entire farm approximating to a circular form. The worthy woman his wife assured me "that a young man in to Pereen (Penryn) had told her, that "he had searched all through the history of England, and "that there was no other such old place to be found as "Canara," but she prudently added, after a moment's pause, "in the county of Cornwall."

*Fekemel, ol yn tyen*

*Carvenow, inwet Merthyn.* R 93.

*Fekemel.* This word may be resolved into *Fekē 'n el*, that is, 'Feock on the salt-water river.' Norden has "*Feage* called "in records *Feock*, a parish standing at the head of Fal-mouth haven." In his map it appears as *Feake*. Hals observes, "As for the name Feock or Feighe, Veage, Feage, "it signifies the top of a house or high mountain as this

“ parish is on ; and there is still extant the lofty local place “ called *Le Feock, Le Feage*.” Hals likewise states, “ St. “ Feock, the presiding guardian of this church, lived at the “ local place aforesaid, called *Le Feock*, i. e. Feock’s place “ or dwelling, but who or what his parents were, when and “ where born, &c. I must plead ‘ non sum informatus.’ ” *Le* is a Cornish word for *place, locus*. The grounds for Hals’ interpretation of ‘ a high mountain,’ &c. are not very obvious. Possibly the word is connected with the Welsh *Faig*, ‘ an extremity or furthest point ;’ *Le Feock* being on a point of land formed by the junction of two creeks. I have not been able to find any thing respecting the supposed Saint Feock. (See remarks under *Garrak Ruen*.)

*An el*. By the latter word, I apprehend, is meant the river or creek which separates the parish of St. Feock from that of Mylor. We see in Pryce’s Vocab. that *Halan* signifies ‘ salt,’ and *Hail, Haile, Hayle*, ‘ a salt-water river,’ that is, a river which receives the waters of the sea. He gives as examples, *Hayle* by St. Ives, and *Heilford* or *Helford* near Helston ; and to these may be added the Padstow river which also is known to have formerly borne this name. The only difficulty in this interpretation of the particle *gl* arises from the want of the letter *h*. But the Padstow river, which in this Drama is termed *heyl*, is found, in a record of the time of Edw. I., spelt *Eyle*, and *Tywarnhayle* is found, in documents of the same reign, spelt as *Tivernayl* and *Tyvernal*. The interpretation is further supported by the name of the parish adjoining Feock, viz. ‘ Perranarworthal,’ anciently spelt ‘ Perranarworthel,’ seated at the termination of the same creek. It should be read *Perran arworth el*, that is, ‘ Perran,’ meaning the church or parish of St. Piran, ‘ upon the ‘ salt-water river.’ The preceding derivation is given in deference to Dr. Pryce and others, but I strongly incline to think that the word, though meaning ‘ an estuary,’ is the same as *el*, ‘ a limb,’ in the sense of “ a limb or arm of the “ sea.”

*Le Feock*, once the seat of admiral Penrose, a distinguished officer during the Commonwealth, is now a farm house. It is near the point of land mentioned above, and is probably the place indicated by the words of the text. It is about three miles from Penryn.

The church of St. Feock, as already mentioned, was annexed to Glazeney college on its foundation in 1267. The

great tithes, as well as the advowson, are still vested in the see of Exeter.

*Carvenow*. Although "Carvean" and "Carwen" are found among the names of Cornish places, I have not discovered a *Carvenow*. We know however that it is in accordance with the genius of the Cornish language to substitute the letter *v* for *m*, of which innumerable examples may be found. At this day, I believe, the parish of "Mabe" (the son), may be heard pronounced as "Vabe," in that neighbourhood. We may therefore with confidence read *Carvenow* as *Carmenow*, especially as we know that there is a place bearing this name in the vicinity of those mentioned before, and which formerly possessed considerable notoriety. *Car* signifies 'a rock,' or else the same as *caer*, 'a city, town, or fortification,' and *menow*, 'very little.' Hence Pryce, following Carew, interprets *Carminnow*, as 'the little city.' Hals, on the contrary, disputes this interpretation, and prefers 'the rock, hill, or mountain,' apparently referring *menow* to *men*, 'a head or hill.'

*Carmenow*, *Carmynow*, *Carminow*, (for the ordinary orthography varies much,) is the name of a manor and barton in the parish of Mawgan, which is separated from that of Budock by the parish of Constantine. This manor was once the residence of a distinguished family bearing the same name, and from their large territorial possessions occupying a prominent position in the county at an early period. But there is no authentic notice of them until the reign of Hen. III. (A. D. 1256), when the name of "Robertus de Carmeneu" appears in the roll of the greater landowners of the county. There was a tradition that he accompanied King Edward to Palestine in the holy war. Ralph Carmenow was sheriff of Cornwall A. D. 1379. It was this gentleman who was engaged in the notable trial with the lord Richard Scrope of Bolton Castle (lord chancellor of England in the time of Edw. III.), in the course of which the antiquity of the Carmenow family was incidentally brought in issue. Ralph Carmenow was charged in the court of Chivalry by the lord Scrope with unlawfully assuming and bearing the arms of the latter, *Azure a bend or*, which he alleged his family had borne since the time of William the Conqueror, whom his ancestor followed to England. The Defendant pleaded in justification that his ancestors were *Cornish Britons*, living



at Carmenow long before the Conquest—that one of them was sent by King Edward the Confessor as ambassador either to the French king or the duke of Normandy, who gave him those arms for his device or shield; and that he and his posterity had ever borne the same from that time to the time of King Edw. III., a period of three hundred years, without interruption. To this the Plaintiff replied, that there was no record in the office of arms to substantiate this statement, and that in fact the office for granting and registering arms had not been instituted but just before this action was brought. That if Ralph Carmenow gave those arms, they were personal badges only and not hereditary. Further, that if Carmenow's ancestors lived at Carmenow before the Conquest, he could not appropriate those arms by the name of *De Carmenow*, as it was not the custom of the Britons, until about a hundred years afterwards, to style themselves from local names with the particle *de*, after the manner of the French. Upon due inquiry and deliberation, judgment was given by the earl marshal in Westminster Hall in favour of the Plaintiff, "and, as tradition saith, Carmenow paid "costs," and the Defendant was not permitted any more to give the arms aforesaid without "a label of three points "Gules" for a distinction. The disappointed Defendant perpetuated the memory of his chagrin by assuming for his new arms the motto *Cala rag ger-da*, that is 'A straw for 'fame!'

In another controversy touching the right to these arms in the time of Rich. II., a witness deposed that he had heard from old people, that his relation Thomas Carmenow proved the arms to have belonged to his ancestors from the time of King Arthur! (See Lysons, also Hals and Mr. D. Gilbert's History of Cornwall.)

We may justly smile at the assertion of bearing arms from the time of that shadowy personage King Arthur, and even from that of King Edw. the Confessor, when, as yet, emblazonry had no existence. But we may be sure that the allegations made for the defence must have been founded on long standing family traditions; and though in some respects absurd, they are sufficient to shew that the Carmenows must at that time have been of ancient lineage, and probably dating, as was insisted on, from the Anglo-Saxon age. Were we to admit so much, the Carmenows would furnish an instance, perhaps the only one of which we have any

account, of a purely Cornish family which had survived the shock of the Norman Conquest.

Sir Thomas Carmenow, in the reign of Rich. II., filled the post of lord chamberlain to the King. But families as well as individuals have a limit prescribed to them, beyond which it is not permitted to them to endure. The last male heir of this ancient house died at Trehannick, in St. Teath, in the year 1646, the elder branch having failed so long previously as the reign of Rich. II. A farm house in Mawgan, still bearing their name, marks the spot where, some six or seven centuries ago, the Carmenows dwelt, and where for generations they received the respect due to their station and wealth, but now the place "knoweth them no more."

From the preceding statement it may be concluded that the family must have been resident at Carmenow at the time these Dramas were composed.

*Merthyn.* This name is found in Cornwall at two or three places, but the one we are in search of readily presents itself. It is the manor of *Merthen* in Constantine (a parish which, as already stated, divides Budock from Mawgan), and is on the northern shore of Helford creek. It must have been once a place of some importance, as Leland speaks of its "manor house then ruinous (circ A. D. 1540), and well "wooded park." We may infer with some probability, that at the date of these Dramas it was the property of the Carmenows. At all events we find it in their possession in the 20th year of King Edw. III., as appears by an entry in the roll of knights' fees inserted in Carew's History of Cornwall: "Rogerus de Carminou ten. 20 part. 1 feo. Mort. "extra 10 part. illius 20. in Wynnenton, *Marthyn* et "Tamerton."

Of this person Tonkin observes: "Sir Roger de Car-menow, for he was a knight, left this manor (*Merthyn*), "inter alia, to his eldest son and heir, Sir Thomas Car-menow of Carmenow, knight, who leaving only three "daughters his heirs, this manor fell to the share of Philippa, the wife of John Treworthen." From the latter family it seems to have passed by marriage to the ancient family of Reaskymer, in whose possession it was in Leland's time.

It is somewhat strange that this word *Merthyn*, so unmistakably Celtic as it seems to be, is not noticed in our

Cornish Glossaries, nor do they furnish any thing directly assisting to its explanation. In Welsh, *Mer*, according to Dr. Davies, appears to signify 'water.' He observes: "nam *merydd* ubique adjective positum invenio pro humido, "liquido, humoribus pleno, aquoso, torpido, inerte, deside, "ignavo. *Mer* forte est humor, liquor." Pryce treats *thenick* and *dennick* as the same, and derived from *den*, 'a hill.' In this view *Merthen* or *Merthyn* would signify 'the hill by 'the water.' Both *Merthen* in St. Austell, and *Merthen* in Berian are close to the seashore. And with regard to this *Merthyn* Leland remarks, that the park is "upon a 3 partes" surrounded by water.

Since the preceding remarks were written, it has been suggested to me by Mr. Norris, that *Merthyn* may stand for *Merdhin*, the British name of *Merlin*, the famous Welsh enchanter: a view which would give rise to some curious speculations, which it may be worth while to notice.

The parish of Constantine, in which *Merthyn* is situate, as well as its vicinity, possesses some remarkable stone monuments supposed to have been connected with Druidical superstitions. On the tenement of *Mên* in this parish is a large stone resting on a flat base, but wrought above into a spherical form, giving the appearance, according to Borlase, of a Greek Omega ( $\Omega$ ). It is 11 feet high, and 30 in circumference. On the same tenement there is also a stone of huge dimensions, being 33 feet long, and  $14\frac{1}{2}$  feet thick near the middle, but tapering towards the extremities, and thus of a somewhat egg-like shape, which is seemingly poised in air, as it rests only on the points of two small rocks, between which there is a sufficient space for persons to creep through, in the observance of certain superstitious rites. Dr. Borlase deems this apparently natural structure to be what is called a *Tolmen*, or *hole of stone*. In the adjacent parish of Sithney is a pile of rocks, of which the uppermost is stated to have been a logan, or rocking stone, until overturned by the soldiers of Cromwell. It is called *Mên amber*.

The coincidence of this name with *Ambres*, the British name of Stonehenge, whence *Ambresbury*, now *Amesbury*, near which place it stands, has not escaped observation. Geoffry of Monmouth, in his fabulous history, ascribes this monument to the magic art of *Merlin*, who, he declares, transported

it from Ireland. Merlin is first noticed by Nennius (9th century?), who calls him "*Ambrose, in British Embreis gluetic*" [Gwledig, Rex or regalis]. Besides Stonehenge, other places appear to bear this name, such as the entrenchments called *Ambresbury banks* in Essex, *Dinas Emrys*, a singular hill with ruins of a fort near the source of the Conway in Wales, &c. These facts may be accounted for on the supposition either that it was formerly usual to attribute whatever was wonderful in art or nature to the potency of this magician, or else that such things being found distinguished by this name, it was accepted as that of some wonder-worker, by whose spells they had been created, which would leave the word itself in the same obscurity as before.

Dr. Borlase rejects all connection of *Mên Amber* with *Merdhin Embreis*, as well as with the *Ambrosiæ petræ*, a term found on a Phœnician coin, and explained to mean "anointed stones." He resolves the word by the aid of the Cornish alone into *Mên-an-bar*, 'the stone of the top or the top stone,' that having been a logan stone.

It is certainly not impossible that the local designation *Merthyn*, signifying *Merlin*, may in the present case have been selected on account of the marvels in stone which exist in this neighbourhood, one of which might seem to be called by the name of this magician, whom Geoffry describes as a native of Kaer-Merdin or Caer-Marthen in Wales. The tenement of *Mên* (stone) may likewise have been so termed from the same circumstance, and the name of the parish (which vulgarly is not Constantine, the saint to which the church is dedicated, but) *Constenton* or *Custenton* is explained by Hals as "the wood stone town." It may be observed, that other places in England bear this Saxon name of *Stanton* or 'Stonetown,' where Celtic stone monuments are known to exist, such as *Stanton Drew*, Somerset, *Stanton Harcourt*, Oxford, &c. But after all it should be remembered that Kaer Merdin or Caermarthen, which Geoffry asserts to be the birthplace of Merlin, is generally admitted to be identical with the *Maridunum* of Ptolemy, and the *Muridunum* of Antonine, names which lend some support to the derivation I have given, and lead us to suspect that Geoffry's assertion was a stroke of fiction only, founded on the resemblance of name.

It may here be noticed, that these three places, Fekenel, Carmenow, and Merthyn, are made the subject of donations

from Pilate to the gaoler who incarcerated Joseph and Nicodemus, and are consequently the reward of villany. It may therefore be suspected that these places were chosen on account of some opprobrium which attached to them or their owners, and that some stroke of wit or satire was intended. If so, it is difficult to discover wherein it lies.

*Re synt Iouyn. R 349.*

*By Saint Jove.* St. Jovian, Joavan, or Joevin, is stated to have been a native of this country, and an ardent follower of St. Paul of Leon, who was a Cornishman by birth, and of noble family. St. Jovian accompanied this St. Paul to Armorica, and was associated with him in the duties of his bishoprick when the latter retired, shortly before his death. St. Jovian survived him but one year. The death of St. Paul is stated to have taken place 12 March, about A. D. 573.

I am not aware that there is any church dedicated to St. Jovian either in Cornwall or Devon.

*Gon Dansotha ha Cruk Heyth. R 377.*

*Gon dansotha.* This high-sounding name will probably create an expectation that it relates to some place of great importance; but our forefathers at the age of these dramas were not likely to have paid much regard to æsthetic effect. The reader ought therefore to be under no disappointment, when he learns the trivial import of this term, whatever opinion it may give him of the euphony of the Cornish tongue.

*Gon, gún, or goon,* is well known in Cornwall to signify an extensive tract of open and uncultivated land, such as is ordinarily termed *a down*. It seems also to have been used for any extended plain surface; hence the poetic expression *goon-glaze*, 'the grey or green down,' for the sea.

*Sotha* I imagine to be the same as *soa*, respecting which we find in Dr. Pryce, "*soa*, suet, tallow, *soath*, fat, greasy. "Nansoath in Ladock, the fat valley." On this local name Tonkin observes, "The manor of Nansoath signifies the "fat (i. e. fertile) valley, and soath or soa, fat, tallow, &c."

*Dan*, the particle connecting these two words is of some-

what indefinite meaning. Its ordinary sense is 'under,' to which may be added 'to,' 'unto the,' &c.

With these explanations *Gon dansotha* may be interpreted as 'down under-fat,' implying 'the fertile down.' But the name clearly has reference to a distinct locality. About two miles from Penryn, and in the parish of Budock, is a place called *Tresooth*, respecting which we find in Pryce's Vocabulary, "*Tresooth*, soath, the fat or fruitful place." Close to it there is still a small patch of down, which at an earlier period may have been more extensive. At all events this down has given rise to the name of the adjoining place *Trewoon*, that is *Tregoon*, or 'the down house.' "*Woon*, the down or common." (Pryce's Vocabulary.) This interchange of the letters *g* and *w*, which is of common occurrence in several languages, will probably be familiar to the reader. See the Grammar in this volume, p. 226. *Woon* is sometimes found further softened to *oon* and *ûn*, thus "*Boscawen-ûn*."

There can be little room for doubting that *gon dansotha* refers to the spot indicated above, and that it should be read in modern equivalents as "the down at *Tresooth*."

*Sotha* or *sooth* is certainly more applicable to land than a habitation; and the place was probably designated by it before the house existed.

*Cruk heyth*. *Cruk* or *cruc* in Cornish means "a hill, hillock—a barrow." *Heyth* is apparently the English word *heath*. But by *Cruk heyth* I understand what is now the farm of *Grugith* in the parish of St. Keverne, about ten miles from Penryn. It is a place of great antiquity, and, long antecedently to the date of these Dramas, bore the name of *Cruc-wæth*, that is, "the woody hill," from *wethan*, "a tree." It lies within the remarkable district of the Serpentine, and its associated magnesian rocks, by which the peninsula of the Lizard is distinguished, a district in general noted for its sterility, with this exception, that where the diallage formation displays itself, which happens at *Grugith*, and indeed over a large portion of the parish of St. Keverne, the soil is unusually productive.

Adjoining the farm of *Grugith*, on the south, is a down, whereon is an ancient stone monument, locally known, and also marked in the county maps as "the three brothers of *Grugith*." It consists of three rude blocks of diallage rock, such as are seen numerously scattered over the surface of the

down; two are very near together, their bases sunk in the soil, apparently in *sits*, the third is laid upon them in the manner of an impost. The down where this monument stands appears to have been formerly part of what is now called Crōwzā down, a name obviously derived from *Cross*, "a cross."

The apparent ambiguity of meaning which belongs to the names Gon dansoetha and Cruk heyth may possibly have had an object. These equivocal terms may have been purposely put into the mouth of Pilate in jesting mockery to the soldiers, that he might appear to cajole them with the belief of their being rewarded with the "fruitful down" and "the farm of Grugith," whilst he was promising them only such worthless things as "the down at Tresooth" and a "barrow heath."

### *Hellas.* R 673.

Leland informs us that *Hellas* is another name for the borough of Helston. As much diversity of opinion has prevailed respecting its meaning, it may be as well to offer some remarks with a view to its elucidation.

Hals, assuming the name as *Helleston* or *Hellaston*, interprets the former word as "the town with a large hall or palace, court or manor," and the latter as "the green hall," &c. Browne Willis rejects these interpretations, and considers both names as identical in meaning. He supposes that the word *Hel* refers to the salt-water or tidal river, that is, the Loo river, on which it is placed, though this river does not, but on extraordinary occasions, admit the waters of the sea. Pryce adopts *Hallaston*, signifying "the hill by the green moor." Polwhele deems none of these opinions of any value, and presents the matter in an entirely new light, by inventing a founder for the place in some supposed, but unknown, Saxon *Ella*, so that *Helleston* means nothing more than "Ella's town." The distinguished editor of Hals, Mr. D. Gilbert, has added one more to these numerous explanations, and pronounces with some decision, that *Hellaston* is "the fortrees on the marsh."

In this conflict of opinion among men of acknowledged learning and reputation, it may seem to savour somewhat of presumption to make any further attempt to unravel the etymon of this local name. Yet, so far from its presenting any extra-

ordinary difficulty, there are, I believe, few names of Cornish towns which are capable of so obvious and satisfactory an explanation as this.

Besides this manor and borough of Helston, usually distinguished as Helston in Kerrier, there is another Cornish manor of the same name near Camelford, known as Helston-in-Trigg. If we refer to Domesday we shall there find two entries of *Henlistone*, which, I believe, has been generally accepted as representing Helston; and as it occurs twice, we may presume that both manors of Helston are designated. One is stated to have been then in the possession of the King; this, it may be inferred, indicates Helston in Kerrier, which is known to have been the King's when the town received its first charter of enfranchisement in the reign of King John. The other is stated to have been in possession of the Earl, that is the Earl of Mortaigne or Moreton, the Conqueror's half-brother. Both manors at a later period fell into the possession of the earls of Cornwall, and finally formed part of the endowments of the Duchy of Cornwall when that dukedom was created in the person of the Black Prince, A. D. 1337. Now *Hen-lis-tone*, *primo intuitu*, explains itself as Old-court-town. If any doubt of this interpretation could exist, it must be only on the word *lis*, which is not found in the Cornish vocabularies. But we have *lhys* in Welsh and *les lez* in Armoric (see Lhuyd's *Arch*), all signifying a court, hall, palace, &c. Accordingly Dr. Pryce observes, "We often meet with this word (les, lis) in the names of our places, and, I believe, it sometimes doth signify the same as in the Armoric, as *Les* or *Liskeard*, which I interpret 'the castle court;' *Lesnewith*, 'the new court,' as being a new hundred."

This opinion receives a complete confirmation in the fact that among the Anglo-Saxon manumissions, at St. Petrock's recorded in the ancient volume of the Gospels, recently discovered and now placed in the British Museum, we find *Liskeard* spelt in the first syllable *Lys*, thus identifying the word with the Welsh. For this *y*, the Domesday Survey substitutes *i* (*Liscarret*), as it now stands.

But how are we to account for the change from *Henlistone* to *Helston*? That seems obvious enough. The letter *n*, resisting coalescence with *l*, was dropped for facility of pronunciation, and thus there would be a natural transition



from "Henlistone" to "Hellistone or Hellestone," the middle word being spelt indifferently with *e* or *i*, and finally, this vowel being also dropped for brevity sake, together with such other letters as had become superfluous, the word took its present form of *Helston*. After Domesday, I believe there is no notice to be found of *Helston* until the reign of King John, a period of something more than a century. In this reign *Helston* was made a free borough by the King, and its name occurs on several occasions in the public records spelt as "*Helligton*," (an evident tending to the Saxon *halig*, 'holy,') "*Elleston*," and "*Hellesten*," and other still more perverted forms may be afterwards met with; but "*Helleston*," certainly the least corrupt, finally prevailed, until abbreviated into "*Helston*."

*Hellas*, which is found in the Drama, is obviously nothing more than a curtailed expression for *Hellaston*, the last syllable being omitted for shortness, or, which is not unlikely, *ton* or *tone* being a plant of Saxon growth, engrafted on the old Cornish name, the people of *Helston*, with true Cornish spirit, may have disdained the use of this badge of subjection to a foreign master, and may have taken pride in adhering to what they considered to be the ancient and proper name of their town.

*Henlistone* is highly suggestive of meaning. The Saxon adjunct of *tone* or *town* is an indisputable proof that the two Cornish places bearing this name fell into the hands of Saxon owners when the county succumbed to that power. From the Cornish name, implying "Old Court or Castle," we may infer a centre of authority, exercised by some previously ruling power, and indicating, if not a Roman, certainly an ancient British town.

The preceding interpretation of the name of "*Helston*," although it gives some countenance to those claims to a remote antiquity which have been set up for this place, is entirely destructive of all erudite speculations founded on the supposed obscurity of the word *Hellas*, and its coincidence with 'Ελλάς, the classic land whose muse is thus apostrophized by Byron,

Oh thou! in *Hellas* deem'd of heav'nly birth,

could we suppose such speculations to have been ever entertained otherwise than in pleasantries. The annual celebration

at Helston on the 8th of May of the *Furry* dance, now modernized into the *Flora* dance, is doubtless an old custom, and has been thought by some persons to be a remnant of paganism transmitted from the Roman age. But the word *Furry* has been rightly referred to the Cornish word *fer*, 'a fair,' in Latin *feria*, signifying also 'a holiday or festival,' which is in fact its primitive sense. The festivities of the Furry dance are wont to be ushered in with a well-known song (printed in Polwhele), which from its modern allusions can have no pretensions to antiquity; but the refrain is thought remarkable from the occurrence of the supposed mysterious and cabalistic term *Halantow*, 'with Halantow, &c.,' in which the name of the town is thought to be indicated. Some persons may shrewdly suspect it to mean nothing more than "heel and toe," to the active exercise of which in these saltatory diversions it was appropriate enough that the assembled multitude should be stimulated by the aid of music and song. If this be the true interpretation, we are compelled to think that the knowledge either of orthography or of orthoëpy in the English tongue had made no great advances at Helston when this lyric effusion was first reduced to writing. It is important to bear in mind that the practice of annually celebrating the saints' days of parish churches by feasting and jollity is of very long standing, and is still kept up in many parts of Cornwall. The day on which the Furry dance is celebrated is the 8th of May, which in the Romish calendar is appropriated to the commemoration of what is called "the apparition of St. Michael," and to him the present church of Helston is dedicated, and so, as it is said, was the ancient chapel which previously existed there; and, what is more, the effigy of the Archangel figures in the seal of the borough, thus clearly identifying this personage as the acknowledged tutelary saint of the town. Under these circumstances, it is impossible to regard these annual festivities at Helston as differing in their origin from those ordinary *ferial* observances which still prevail in the county.

Of the "apparitions" or appearances of St. Michael, four are recorded in legendary tale, of which the second is said to have occurred about A. D. 710, at St. Michael's Mount in Cornwall, about nine miles from Helston. It is this "apparition" to which Milton is thought to allude in the following often-quoted passage in *Lycidas*:—

Or whether thou, to our moist vows deny'd,  
 Sleep'st by the fable of Bellerus old,  
 Where the *great vision* of the guarded mount  
 Looks tow'rd Namancos and Bayona's hold.

With that "quidlibet audendi potestas" which is the privilege of poets, Milton has here associated the Mount with the site of the Land's end, the Βέλερον of Diodorus Siculus, though some eight or ten miles distant, a liberty with which Mr. Polwhele is not very well pleased. In justice to truth it is necessary to add, that this legend of St. Michael does not rightly belong to the Cornish Mount, but to that in Normandy. While by *great vision* nothing more seems to be understood than *extended view*; else, why the words *looks tow'rd*?

The town of Helston, as already mentioned, was enfranchised by King John, A. D. 1201. In the reign of King Edward I. it was appointed one of five towns for the coinage of tin. It was also one of the seven Cornish towns which sent members to parliament in the same reign. King Edward III., on creating the Black Prince duke of Cornwall, A. D. 1337, conferred this manor, with several others, on that personage, as a perpetual endowment of the Duchy. Helston, at the time these Cornish plays were written, though a small place, must clearly have ranked among the chief towns of the county.

*Alemma bys yn Tryger.* D 2274.

*From this place to Trigger.* There are several places in Cornwall bearing the name of *Tregeare*; but I presume the one alluded to in the text is what is now the hundred of *Trigg*, and in earlier times was called *Trygershire*. The addition of *shire* was formerly borne by several of the Cornish hundreds, this word, signifying "a share or division," being used not only for counties, but sometimes for smaller districts. In the Great Roll of the Pipe, believed to be of the date of 31 Henry I (A. D. 1130), and the oldest Exchequer record in existence, we shall find mentioned "*Trigerscire* hdr." and likewise "*Piderscire* hdr." The name continued in use for some ages, for the Inquisitors under a royal commission of 2 Edward I state, among other things, "*Trygershire* for the King.—That the hundred of *Trigershire*, when it was in the hands of the lord the King,

was worth 8*l.*, now it is in the hands of the Earl, and was worth for the year last past, by the extortion and malice of the bailiffs, 40*l.*, whereby the country is utterly ruined." (Concanen's Report of Rowe v. Brenton. Appendix, pp. 8, 9.)

The hundred of Trigg in the thirteenth century was the same in extent as it is now, and comprised the district around Bodmin, but the ecclesiastical division of the deaneries of Trigg Major and Minor, which probably dates from an older period than the hundred, comprehended in the thirteenth century, and does still, all the north-east part of the county from Bodmin to Stratton. The meaning of the passage in the text is obviously equivalent to saying "from this place to the extremity of Cornwall."

*Trig* and *Treger* in Cornish signify "an inhabitant or dweller." The name was probably given to the part of the county just mentioned in reference to the Saxon dwellers or settlers who appear to have intruded and settled there at some very early period. (*Trega*, "to inhabit," *tregera*, "a dwelling place." Pryce.)

*West the Heyl.* D 2744.

*West of Hayle.* This word has been already adverted to as signifying "a salt-water or tidal river," from *halan*, "salt," though I believe it ought to be assigned to quite a different root. (See note on *Fekenel*.) There are two estuaries in Cornwall, now known by this name, one at St. Ives and the other at Helford, but as they are near the western extremity of the county they do not suit the text. The place here meant by *hey**l* is evidently the Padstow creek, into which flows the river Alan or Camel. It is known to have had the name of *Heyl* in early times. There is on its shores the parish of *Egloshayle*, that is, "the church on the salt-water river." A record of the reign of Edward I mentions the water "of Aleyn and Eyle," which seems to imply that the Camel or Alan river took the name of *Heyle* after meeting the tide. As this estuary forms the western boundary of the deaneries of Trigg, a part of the county populated by English foreigners, the expression "west of Hayle" is tantamount to saying "in any part of Cornwall." Trigg being deemed no part of it. (See note on *Tryger*.)

## CONCLUDING NOTE.

In the preceding attempt to identify the sites of the several places mentioned in these Cornish plays, and to explain the meaning of their names, I am conscious that I have not always been successful, and that the result in many respects falls short of the object sought to be attained. But the task is not without its difficulties. The fact of two languages having been spoken concurrently in this county for many ages, until the newer and aggressive one had driven its elder rival from the field, must necessarily have given rise in many instances to a modification of local names, and sometimes to their falling entirely out of use. It is hardly to be expected therefore that success should always be met with in seeking to identify or explain a designation which we meet with in Cornish writings, now probably more than five centuries old. Indeed it is a proof of the remarkable permanency of local appellations, that most of those alluded to in these Dramas, often unimportant places, are still found to exist.

A question has sometimes occurred to me, whether the places which are the subject of the pretended donations were selected at random, or at most to suit the metre or rhyme, or whether they were chosen on account of some special appropriateness. And I have in a few instances adverted to it in the notes. There are however some inferences capable of being derived from the places introduced, which tend to throw light upon the circumstances under which these dramatical works were written, and which on that account it will not be uninteresting to notice.

It will be seen that the majority of the places included in the donations lie within a tract of country extending along the western shores of Falmouth harbour, from Pendennis to Feock, and all grouping round *Penryn* as the centre, thus indicating with great probability, as was pointed out by Dr. Whitaker, that the author was a resident of that place. First we have the Island or Pendennis, then Arwennack, a manor coextensive with Falmouth parish, including Tre-genvener, then Kegyllek and the whole parish of Budock, with the exact boundaries of which, as they then existed, we are not acquainted. Then follow Behethelen, and the field of Behethelen, Bosuene or Bosvannah, all in Gluvias, and the

wood of Penryn, whatever may have been the site and extent of that property, but certainly near to Penryn. Then Garrak Ruen, or lands adjacent to Carrick Roads, and Chennary an clos, all in the parish of Mylor; and lastly Fekenel, representing either the parish of Feock or le Feock, the tract forming the angle between Perranarworthel creek and the Falmouth river. There are also some outlying places, such as Bosaneth in Mawnan, Merthyn in Constantine, Carnsew in Mabe, Grugith in St. Keverne, Carmenow in Mawgan, all parishes adjoining Budock, or very near to it.

On referring to the Taxation of pope Nicholas, A.D. 1291, we shall find that these parishes of Budock, Gluvias, and Mylor, with Gerrans and Antony on the eastern side of Falmouth harbour, then constituted a separate ecclesiastical division, removed from the jurisdiction of the archdeacon, and under the peculiar authority of the diocesan, and so they have continued down to our own times. I have already noticed that the churches of Budock and Feock were conferred by the bishop of Exeter on the house of Glazeney, on its foundation in 1267, and Gluvias is believed to have been included in this endowment as then part of Budock. But the church of Gluvias is mentioned in the census of 1291, and consequently must have been founded shortly after Glazeney college. The patronage of the churches of Budock, Gluvias, Feock, Mylor, Mabe, and Constantine, is at present episcopal or chapter property; and such was the case, as we have seen, with regard to Budock, Gluvias, and Feock, so long back as the thirteenth century. I am not aware whether the patronage of the others was also episcopal property at that time, or was subsequently acquired. Of the manor of Penryn, seated just in the midst of these places, and which is known to have belonged to the bishops of Exeter from the earliest times, I have already spoken at some length. (See note on *Wood of Penryn*.)

We see enough in all these facts to satisfy us that the possessions, and consequent weight and influence of the see of Exeter, in and around Penryn in the thirteenth century, must have been very great; and to them must be attributed the rise of Penryn to the rank of a town, as well as the erection of the collegiate house of Glazeney, and, with some probability, the founding of the several parish churches just enumerated. Looking at all the circumstances, it seems very likely that the possessions of the see in the neighbourhood

of Penryn at the age of these Dramas, or at some still earlier period, were of much greater extent than they are known to have been in more recent times.

The fact then that most of the places mentioned in the Dramas were chosen out of a district with which the see of Exeter was thus intimately connected, and throughout which it must have been regarded as the presiding genius of the place, implies that the author of those compositions was not only a resident of Penryn, but that he was an ecclesiastic also; which is the more probable, as it is generally admitted that works of this kind were the productions of the clergy.

It is much to be desired that the date of these Dramas could be fixed with something like certainty, but it is feared that this is not quite practicable. An approximation to it however seems to be attainable. The use of the barbarous and scarcely recognizable word *Vuthek* for *Budeck* and of *Fekenel* for *Feock*, notwithstanding that the names of Budock and Feock are to be found in the census of 1291, and the occurrence of *Lostuthyel* for *Lostwithiel*, when we know that the former word was superseded by the latter in the reign of Edw. I., are so many independent grounds for presuming that these writings cannot well be assigned to a period much later than the last quarter of the thirteenth century. The Anglo-French words which are found interspersed throughout the text furnish another criterion, though perhaps an imperfect one, whereby an opinion may be formed of the date, and from such portions of the Drama as I have seen, it does not appear that this test would lead to a conclusion adverse to that already stated.

Now the latter portion of the thirteenth century, as already noticed, was a memorable era in the history of Penryn and its neighbourhood, and was more especially distinguished by the college of Glazeney having been then established. If then we are to ascribe to an inhabitant of Penryn and to an ecclesiastic, the authorship of these plays, in as much as we find them written apparently shortly after the college of Glazeney was founded in that very place, we may conclude, with something like certainty, that they were the productions of that house. The body of educated men of which it consisted, must have possessed whatever learning and skill were required for the task, and as we know that compositions of this kind were written with a view to the instruction of the people in the Scriptures, the composing of these dramas by

the college, would seem to have been nothing more than the fulfilment of an ordinary duty. Nor ought it to be thought beneath the dignity or incompatible with the character of this religious body to be concerned in their production, because we find in them much that we must condemn, as vulgar ribaldry and profane jests. For these were such only as were demanded by the prevailing tastes of that period, and must be set down as the faults of the age rather than of the writer. They too plainly reveal how obtuse and dark must have been the intellectual condition of the people, that they could be approached and acted on only by these objectionable means, which in the present day appear revolting and intolerable. Even the writers themselves were probably unconscious of the improprieties in their works.

That those who undertook the labour of writing these Dramas would not fail to give effect to them by causing their representation, we may well believe; and that this must have taken place in, or at no very great distance from Penryn is more than probable. Many of the places named would not have been recognised or understood, excepting in that neighbourhood. The theatres or places where performances of this kind took place in Cornwall are well known, the remains of several being still visible. Their construction consisted of a circular area inclosed by a raised bank of earth, the inner and sloping sides of which were converted into rows of benches or seats for the spectators, while the central space served for the stage. Though now more usually called *Rounds*, their proper Cornish name was *Plenanguare*, which still survives as a local name near Redruth and at some other places. *Plen-an-guare* signifies 'the plain, floor or 'stage for the play.' It is evidently referred to in the stage directions annexed to Mr. Jordan's modern Cornish plays, where we find "every degree of Devils and lost Spirits on "cords running into the *plain*;" also "let the Serpent "wait in the *plain*."

It has been usual with writers on our county antiquities to adduce these Cornish plays and the remains of the *Plenanguare*, as singular and curious facts illustrating, not only the peculiar habits and tastes of the Cornish as a Celtic people, but the antiquities of the county. This view however can be accepted only in a very qualified sense. I presume that it will not be denied that these Dramas were



written on the model of those religious plays usually termed *Mysteries* or *Miracle-plays*, which in the opinion of some few persons, were almost coeval with Christianity, but which are certainly known to have prevailed in this country soon after the Conquest, and in France and Italy somewhat later, and were for centuries the delight of the people both here and abroad. And admitting it to be highly probable that the authors of these Cornish Dramas were natives of the county, they were, as is equally probable, ecclesiastics, who, as members of the Anglican church, must have imbibed English notions as well as learning; and by education, habits, and discipline, must have been thoroughly Anglicized. As it was the prevailing fashion in England to attract the uneducated masses to the Sacred Volume by dramatic representations of some of its most affecting stories, we may be almost sure that the Cornish clergy would not have been backward in adopting for their own flocks similar modes of instruction; and that for this purpose they would have undertaken the task of composing original Dramas in the Cornish tongue, or of translating into that language some of those existing in English. It must have been in this manner that the Cornish plays first originated, and in the instance of those contained in the present volumes, by the agency, we may presume, of the college of Glazeney. So far then from these productions having any claim to be considered offshoots of the native genius or character, they are clearly exotics transplanted from English soil.

The subject of the Rounds, their origin and purpose, cannot perhaps be disposed of so summarily as that of the Dramas, but there seems to be no reason for doubting that they belong to each other, and that the *Plenanguare* was designed and constructed for no other object than for the representation of plays.

I do not know if there be any one at the present day who would seriously contend that they were courts of judicature belonging to some remote and undefined age, or that they were arenas for judicial combats in the trial by battle. (See *Borlase* and *Polwhele*.) With scarcely any better show of reason can we connect them with those educational exercises of the British youth, said to date from the time of "the Emperor Arthur," which under the name of *the twenty-four excellencies*, are mentioned in some old Welsh writings of doubtful authority: among which twenty-four, are reck-

oned certain feats of strength and of arms, such as running, jumping, wrestling, fencing with the sword, &c. The fact that the Rounds are found nowhere but in Cornwall, must assuredly be deemed a conclusive proof that they are of purely Cornish origin, and consequently of a date subsequent to the Cornish becoming a locally distinct and separate people, by the extension of the Saxon conquests to the shores of the Tamar. Had they been borrowed from the English, together with the plays, some vestiges of these structures might be expected to exist in England; but we find none. From the earliest times to which it has been traced, it was the practice in England for the representations of those great events recorded in Scripture, which on account of their connection with the fall and redemption of mankind, might emphatically be termed *Mysteries*, to take place within the churches and chapels, the clerks and monks being the actors, and with the evident purpose of producing a greater amount of devotional feeling among the people. It is true that there also existed a practice of playing in the streets and public places, other performances under the name of *Miracles*, founded, we may believe, on the supposed miracles of saints; which, however well-intentioned they may have been, on account probably of the profanity with which the subject was then treated, were strongly condemned by cotemporary writers, and declared to be such as no minister of the church ought to take part in. But even for these exhibitions we nowhere learn that any thing like the Cornish Rounds was brought into requisition. At a later period we find that the representation both of Scriptural pieces, and of Miracles, under the general denomination of *Miracle-plays*, had very much fallen into the hands of the laity, especially of the great trading companies in large cities, who engaged in it with great zeal and earnestness; and thus becoming as it were, secularized, and converted in great measure to purposes of diversion, the religious drama we may presume, was more and more withdrawn from the churches and from clerical interference; a change which is likely to have been accelerated, if not occasioned, by a growing sense of the unsuitableness of dramatic performances to places of divine worship. Accordingly we now read of stages erected on wheels, and drawn along the streets of great towns, and in one instance of a stage erected in a field, (at Bassingbourne,

Cambridgeshire, in 1511,) as the means adopted to bring these popular entertainments within the reach of the largest number possible of the eager multitudes. Why in this county the singular expedient of the Plenanguare should have been devised for their exhibition, would seem perhaps to demand an explanation. But it may reasonably enough be accounted for, if we bear in mind that the limited use of their language, combined with the isolation of the locality, restricted the people for whom the plays were written, in the choice of their resources; that with them there were no wealthy guilds to undertake these performances; that in such small towns as then existed where the ambulatory theatre could have been used, the English race may have predominated; while the Celtic population lay for the most part scattered over the fields, engaged in agricultural or mining pursuits. For them the Rounds must have been best suited to afford the requisite accommodation. They could be easily constructed on some waste spot of land by the pick and shovel of the miner, and at less cost than if the carpenter's craft had been appealed to. The choice of the spot was doubtless dictated by the general convenience, and probably those parishes were selected where the annual feasts had acquired the greatest celebrity, and drew together the largest numbers of the population. Whether the Dramas now published were the first which appeared in Cornwall, whether we now have them in the form in which they were originally written, and free from subsequent alterations or additions (the MS. is said to have been brought to Oxford in 1450), whether they were exhibited in the Plenanguare as soon as they appeared, or only from such time as they were excluded from the churches, if they were ever admitted there, are questions which it is impossible to decide. At the period of the Reformation, Miracle-plays had lost much of their hold on the minds of the people; the *Moralities* had long competed with them for popular favour; and both were then about to give place to the legitimate drama. Religious representations had come to be regarded as a burlesque on religion, and the church had withdrawn from them its patronage. Bonner, bishop of London, in 1542 prohibited all plays and interludes being acted in the churches and chapels of his diocese; and although this injunction may not have been directly aimed at the old religious dramas, it must

necessarily have included them, if in any churches they still continued to exist; and from this time Miracle-plays appear, with some few exceptions, to have fallen everywhere into disuse. Among the exceptions Cornwall must be reckoned; for though the plays had lost the countenance of the clergy, and had ceased to be regarded as a vehicle of religious instruction, they continued in this county to retain their popularity as sources of pastime and amusement for the masses for some considerable time longer.

Mr. Carew, writing in 1602, gives us the earliest account we have of these representations in Cornwall. He evidently regards them as a peculiarly Cornish custom; from which it may be inferred, that Miracle-plays elsewhere in England had long fallen into oblivion. He informs us that "the Guary miracle, in English a miracle-play, is a kind of Entlude compiled in Cornish out of some Scripture history. For representing it they raise an earthen amphitheatre in some open field, having the diameter of his enclosed playne some 40 or 50 foot." He makes no suggestion of these play-places being relics of antiquity, but, on the contrary, speaks of them as if they were constructed in his day. Though the plays were in the Cornish tongue, Mr. Carew elsewhere observes, that "most of the inhabitants can speak no word of Cornish." It is clear that the language was then on the point of disappearing; and it seems extremely probable, that it was owing to their attachment to it, as the only surviving mark of their race, that the Cornish adhered to these plays with such remarkable pertinacity. To all but those of strictly Cornish descent, the representations must, from ignorance of the language, have been unintelligible, so that none others were likely to have witnessed them. They served therefore for a test whereby the Cornish Celt could be known from the Saxon; and, as a custom, handed down through many generations, which was thus characteristic of the race, it is not suprising that there should have been a manifest opposition to their being laid aside.

Besides the dramas contained in these volumes, no others in the Cornish tongue are known to exist, excepting the one intituled "The Creation of the World, with Noah's Flood," which purports to have been written by Mr. Jordan in 1611, evidently with the view of its being acted, as the stage directions are annexed. But it may be doubted if he was the

original author. The apocryphal tales it contains, with other matter, accord more with Romish than protestant times. It is certainly almost entirely free from the low buffoonery which disfigures the older Cornish dramas now published. Mr. Jordan's play, with Mr. Keigwin's translation, was printed through the instrumentality of Mr. D. Gilbert in 1827.

That the Rounds did not originate until a comparatively late period, appears probable from the fact that they are met with only in the western parts of Cornwall, just those parts to which it might be expected that the use of the Cornish tongue was then limited. It is stated by Mr. Norden, whose survey of the county is supposed to have been made in 1584, "that of late the Cornishe men have much conformed themselves to the use of the Englishe tongue: from Truro eastwarde it is in manner wholly Englishe." I am not aware that there is any trace of the Plenanguare to be met with eastward of Truro. It may likewise be as well to notice, that the word *Platea* used in the stage directions of the older plays [*deus sit in platea*] does not make that direct reference to the Plenanguare which the word *Plain* does in Mr. Jordan's plays, and we might therefore infer that they were not then played in the Rounds.

It is evident that these representations in Cornwall did not continue in use many years after Mr. Carew's publication.

Mr. Scawen, a Cornish gentleman, (whose MS., written soon after the Restoration, is printed in D. Gilbert's history,) assigns, among many causes for the decay of the Cornish tongue, the disuse of the *Guirremears*, (that is, not "the great speeches," as the word has been erroneously rendered, but "the play-shows or spectacles,") "solemnized," he says, "not without shew of devotion in open and spacious downs, of great capacity, encompassed about with earthen banks, and in some part stonework of largeness to contain thousands, the shapes of which remain in many places at this day, though the use of them long since gone."

From the time of Scawen's testimony to that of Dr. Borlase, whose histories were published in 1754 and 1758, nearly a century elapsed, and a century and half from that of Mr. Carew's, an interval long enough to render the Plays and the Plenanguare things altogether of the past. Accordingly Dr. Borlase adduces the remains of the Rounds as cu-

rious relics of Cornish antiquities, and by placing them in his chapter on circular monuments, supposed to be of the British period, has produced an erroneous impression of their true character. It is remarkable that these play-places, which Carew described as having a diameter of "some 40 or 50 foot," seem shortly afterwards to have acquired greater dimensions, sufficient, according to Scawen, to contain thousands of spectators, the benches in some instances being made of stone instead of turf; and thus it would appear that they must have suddenly assumed an importance much greater than they possessed before. If this were the fact, it must have arisen out of an attempt to regain popularity for a declining pastime, by producing it on a grander scale, and with increased attractions: it was the last effort of an expiring race to preserve the only mark of distinction which then remained to them, and to save themselves from sinking into, and finally disappearing among the general mass of the community. To the same cause may possibly be owing Mr. Jordan's work of 1611; for at this period the old dramas of these volumes, could scarcely have been understood by the people, so greatly had the language been deteriorated. Dr. Borlase has described minutely, and illustrated with drawings, the remains of two of these Rounds in the parishes of St. Just, near the Land's End and Perranzabulo, both famous mining parishes; that in St. Just having stone benches, but disfigured, he says, by "recent injudicious repairs." Their diameters are 126 and 130 feet, with seven and eight rows of benches, and as they would accommodate at a rough estimate, some two thousand spectators, they fully support Mr. Scawen's statement. This large number of sight-seers, it may be remarked, would be but little consistent with the scanty population of a very early period. These two examples of the Plenanguare were doubtless selected by Dr. Borlase on account of their striking character, and their better state of preservation; and we may consequently conclude that they were the newest of those constructions which had survived to his day.

The preceding brief review of such historical notices as we possess of the Cornish Rounds, will tend to place these structures in their true light both in relation to the Plays, and to the county antiquities. It may be concluded, that while the Plays were clearly borrowed from the English, both these

and the Rounds can be regarded as illustrations of Cornish habits and customs, only so far as they bear witness to a practice continuing in full activity in Cornwall long after it had become obsolete elsewhere, and which the Cornish appear to have persisted in, to preserve from perishing the last badge of distinction which separated them from the surrounding population.

E. H. P.

LISKEARD, JULY, 1858.

## ADDENDA.

P. 253. Add to the first clause "*Nep* sometimes takes a preposition ; as in *the nep*, 'to him who,' D 22." See also l. 540, 1260, 2078.

P. 302. The conjunction *bo*, 'or,' is the verb substantive, like the French *soit*. I am not sure that *py*, 'or,' and the indefinite pronouns may not originate in the same way ; *pypynag* may be really 'whether or not.'

P. 329, l. 9. For *bledghan* read *bledzhan*.

P. 349. Under *cuntellet*, I have omitted the glosses given by Zeuss in p. 1098 and 1099.

P. 356. Under *eglos* insert *eghusyow*, D 1175.

P. 357. Under *elestren* insert the cognate Gaelic word *seileastar*, m.

P. 377. Under *guilter* insert *veltra*, *veltraus*, *veltris*, *veltrix*, *velter*, from Zeuss.

P. 380. Under *gurthuwer*, take out the remark that the word is not found in the Dramas, and insert the Example *Gorthuer* in R 1304.

P. 381. Under *haf* insert *samhradh*, Gaelic ; and insert *feile*, m. 'bounty,' Irish, under *hail*.

P. 382. Under *helhiat* insert *sealg*, 'to hunt,' Gaelic ; and *seileach*, m. G. under *heligen*.

P. 383. Under *hendat* insert *sean*, 'old,' Gaelic.

P. 384. Under *heuruil* insert *faichill*, 'watchfulness,' Gaelic.

P. 386. Under *hun* insert *suain*, f. Gaelic.

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The following forms of irregular verbs may be added to those inserted after the Grammar in p. 308.

*dora*, I should bring, R 1789.

*drew*, bring ye, D 178.



*dreuch*, bring ye, R 1776.  
*druth*, brought, R 2492.  
*druyth*, brought, O 1621.  
*dres*, brought, D 1569.  
*dues*, to come, R 647.  
*deve*, I come, R 2620.  
*de*, will come, O 2431, D 541.  
*dy*, will come, D 1654.  
*duse*, (if) he come, R 7.  
*den*, let us come, O 2543.  
*deugh*, ye come, D 1115.  
*duegh*, come ye, R 323.  
*dens*, let them come, D 694.  
*dothe*, may come, O 1744.  
*dothye*,? R 2450.  
*ow tos*, coming, D 370, R 145.  
*eth*, he went, 3rd tense, R 835.  
*ylly*, thou shalt go, 5th tense, R 2452.  
*ou mos*, going, R 2298.  
*gothyen*, I knew, 2nd tense, R 2544, 2559.  
*gothyan*, I knew, 2nd tense, R 2614.  
*gothfen*, I should know, 4th tense, D 1287.  
*gothfye*, he would know, 4th tense, D 490.  
*gothfough*, ye should know, 4th tense, D 2156.  
*gother*, the passive, O 2332.  
*guren*, I would do, 2nd tense, D 1622, R 1894.  
*gurefa*, he may do, 2nd tense, R 2473.  
*gurellough*, you may do, 2nd tense, D 2196.  
*grussyn*, we did, 3rd tense, R 1341.  
*gruga* (that) I did, 3rd tense, D 1434.

When the present participle governs a pronoun, it is made by *orth* or *worth*, instead of *ou* or *ow* : as *ymons y orth y sywe*, they are following him, O 1688 ; *ythese gans Ihesu worth y serve*, he was with Jesus serving him, D 1406. See also D 342, 442, 1141, 1333, 2994.



Iniciante Oratorie De Origine mundi.

En tas anef ym gylfey. fornyf ym up t a drotf eyer  
Onan ha ty on ym gylfey. en tas han map haon fpyper  
ha gylfey me a thofey. So os gylf dulleth an deys  
o lanapaf uel ha ty. beffeno fornyf oth os eyer  
ym feund drot yfmu. gylfne oth on uel fpyper  
tas yfuofof thom boe da. ym dnyfa drot ymno os gylper  
beffeno oth on thofpny ty. yalebuth wone os fornyf  
pale fpyf gylf adytha. the nox beys mafe drot  
ym tpefe drot drot th gylf. ym ty on uel haon ty  
has ym ty gylfmuomaf. map tefo gylfha. fofob  
fpyf gylfha tefo os faf. os ton by ftef haon drot  
han fofob drot drot haon. drot haon ym drot

22

22

22

hensu pan þe wef þen aþer. þa tencnwa oðro speli 2  
mea þen fowme anðro. þay, soðen tpe þas and 2  
an tæo þan mað þan fowpe. þay æðelæn þy cæstun 2  
an þowd þe oðro. soðe þen fow æðen þowd 2







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